AN INVESTIGATION OF LEADERSHIP APPROACHES AND THEIR IMPACT ON
CHURCH GROWTH: A CASE STUDY OF NAIROBI GOSPEL CENTRES
INTERNATIONAL CHURCH

BY

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FOR THE AWARD OF A DEGREE IN MASTERS IN LEADERSHIP

SEPTEMBER 2018
DECLARATION

I declare that this thesis is my original work and has not been presented to any other college or university for academic credit.

Signed_________________________       Date_________________________

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This thesis has been done under my supervision and is submitted with my approval as the University Supervisor.

Signed_________________________       Date_________________________

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TABLE OF CONTENTS

DECLARATION .................................................................................................................. i
TABLE OF CONTENTS ................................................................................................. ii
DEDICATION .................................................................................................................. v
ACKNOWLEDGEMENTS ............................................................................................... vi
ABSTRACT ..................................................................................................................... vii
LIST OF TABLES ........................................................................................................... viii
LIST OF FIGURES ......................................................................................................... ix
ABBREVIATIONS AND ACRONYMS ............................................................................. x
DEFINITION OF TERMS ............................................................................................... xi
CHAPTER ONE: INTRODUCTION AND BACKGROUND TO THE STUDY .......... 1
  Introduction .................................................................................................................. 1
  Leadership in the Church ............................................................................................. 1
  Nairobi Gospel Centres International Church ............................................................. 3
  Statement of the Problem ........................................................................................... 5
  Research Objectives ..................................................................................................... 6
  Research Questions ...................................................................................................... 6
  Research Assumptions ................................................................................................. 7
  Justification of the Study ............................................................................................. 7
  Significance of the Study ............................................................................................ 8
  Scope of Study .............................................................................................................. 8
  Research Limitations ................................................................................................... 9
  Chapter Summary ....................................................................................................... 9
CHAPTER TWO: LITERATURE REVIEW ..................................................................... 10
  Introduction ................................................................................................................ 10
  General Leadership Approaches .............................................................................. 10
  The Concept of Spiritual Leadership ....................................................................... 11
  The Role of Leaders’ Characteristics in Church Growth ......................................... 12
  The Nature of Church and Its Growth ..................................................................... 15
  Theoretical Framework ............................................................................................. 19
  Conceptual Framework ............................................................................................. 24
  Research Gap ............................................................................................................. 26
<table>
<thead>
<tr>
<th>Chapter Summary</th>
<th>28</th>
</tr>
</thead>
<tbody>
<tr>
<td>CHAPTER THREE: RESEARCH METHODOLOGY</td>
<td>29</td>
</tr>
<tr>
<td>Introduction</td>
<td>29</td>
</tr>
<tr>
<td>Research Design</td>
<td>29</td>
</tr>
<tr>
<td>Population of the Study and Sample Selected</td>
<td>30</td>
</tr>
<tr>
<td>Sampling Method</td>
<td>30</td>
</tr>
<tr>
<td>Data Collection Methods</td>
<td>31</td>
</tr>
<tr>
<td>Instrument Pre-testing</td>
<td>31</td>
</tr>
<tr>
<td>Data Reliability and Validity</td>
<td>32</td>
</tr>
<tr>
<td>Data Analysis</td>
<td>33</td>
</tr>
<tr>
<td>Ethical Considerations</td>
<td>33</td>
</tr>
<tr>
<td>Chapter Summary</td>
<td>34</td>
</tr>
<tr>
<td>CHAPTER FOUR: RESULTS AND DISCUSSION</td>
<td>35</td>
</tr>
<tr>
<td>Introduction</td>
<td>35</td>
</tr>
<tr>
<td>The Effect of Leaders' Characteristics on Church Growth</td>
<td>35</td>
</tr>
<tr>
<td>Distribution of Respondents by Gender</td>
<td>35</td>
</tr>
<tr>
<td>Distribution of Respondents by Age</td>
<td>36</td>
</tr>
<tr>
<td>Distribution of Respondents by Level of Education</td>
<td>37</td>
</tr>
<tr>
<td>Distribution of Respondents by Training Status in Christian Ministry</td>
<td>38</td>
</tr>
<tr>
<td>Duration in Leadership Positions at NGCI</td>
<td>39</td>
</tr>
<tr>
<td>Distribution of Respondents by Current Position at NGCI</td>
<td>40</td>
</tr>
<tr>
<td>The Impact of the Administrative Structure on Church Growth</td>
<td>42</td>
</tr>
<tr>
<td>Key Leadership Positions at the Church</td>
<td>44</td>
</tr>
<tr>
<td>Appointment of Leaders for Service</td>
<td>46</td>
</tr>
<tr>
<td>Criteria for Appointment of Leaders</td>
<td>47</td>
</tr>
<tr>
<td>Capacity Building for Leaders</td>
<td>48</td>
</tr>
<tr>
<td>Conflict Management in the Congregation</td>
<td>49</td>
</tr>
<tr>
<td>The Organogram</td>
<td>50</td>
</tr>
<tr>
<td>The Strategic Plan (2016-2020)</td>
<td>52</td>
</tr>
<tr>
<td>Monitoring of Church Performance</td>
<td>52</td>
</tr>
<tr>
<td>Approaches Adopted by the Church for Numerical Growth</td>
<td>53</td>
</tr>
<tr>
<td>Approaches Adopted by the Church for Spiritual Growth</td>
<td>57</td>
</tr>
<tr>
<td>Chapter Summary</td>
<td>61</td>
</tr>
</tbody>
</table>
CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSIONS, RECOMMENDATIONS and AREAS FOR FURTHER RESEARCH .......................... 62

Introduction ........................................................................................................................................................................ 62
Summary of Findings ............................................................................................................................................................. 62
  The Impact of Leadership Characteristics on Church Growth .......................................................... 62
  Alignment in the Administrative Structure .................................................................................. 62
  The Effect Approaches for Numerical Growth ............................................................................... 64
  Declining Trend in Spiritual Growth ................................................................................................. 64
Conclusions .............................................................................................................................................................................. 65
Recommendations ................................................................................................................................................................. 66
Areas for Further Research ...................................................................................................................................................... 66
REFERENCES ............................................................................................................................................................................ 68
APPENDICES .......................................................................................................................................................................... 72
  APPENDIX I: NGCI APPROACHES FOR NUMERICAL GROWTH .............................................. 72
  APPENDIX II: QUESTIONNAIRE FOR CHURCH LEADERS .................................................. 74
  APPENDIX III: INTERVIEW GUIDE ............................................................................................. 79
  APPENDIX IV: ADMINISTRATIVE ORGANIZATIONAL STRUCTURE (AOS) ................. 83
  APPENDIX V: MINISTRY ORGANIZATIONAL STRUCTURE (MOS) .................................. 84
  APPENDIX VI: RESEARCH AUTHORIZATION – PAC UNIVERSITY ...................................... 85
  APPENDIX VII: RESEARCH AUTHORIZATION – NACOSTI .................................................. 86
  APPENDIX VIII: RESEARCH PERMIT – NACOSTI ................................................................. 87
DEDICATION

To my wife Christine and our son Adam. May God bless you.
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God’s grace was sufficient throughout the study; to Him be the glory. The study would not have come to fruition without the able guidance from my dedicated supervisor Dr. Kamande Thuo. I thank him for the tireless effort, patience and contribution to the work. I am grateful to Dr. Barnabé Anzuruni for reviewing this work. His insights were invaluable.
ABSTRACT

The purpose of this study was to investigate leadership approaches and their impact on church growth, with the case study being that of Nairobi Gospel Centres International Church (NGCI). Specifically, the study determined the characteristics of the leaders and the administrative structure, in an attempt to establish the leadership approaches adopted in the church for numerical and spiritual growth. The study used a mixed method approach employing both qualitative and quantitative techniques using a sample of 15 respondents, including two key informants. Literature was reviewed for scholarly perspective on related areas including spiritual leadership and church growth strategies, and to highlight gaps in the application of secular and spiritual leadership approaches in driving church growth. Fry’s model of spiritual leadership providing intrinsic motivation through vision, hope/faith and altruistic love, and the theory of servant leadership promoting service to followers formed the theoretical framework of the study. It was established that nearly all the leadership positions in the church were held by men, with the majority aged from 41 to 50 years, and in service for over seven years. The leadership enjoyed a wide pool of educated people, most holding post graduate education but few with formal training in Christian ministry. Succession planning had not been mainstreamed in the church which had 12 branches administered from the head office. The GCI constitution governed the staff, property and resources within the branch network. The church employed various strategies for growth and it was established that significant positive relationships existed between the application of both secular and spiritual leadership approaches and church growth. Recommendations were that leaders be taken through capacity building programs, leadership gender imbalances be addressed, succession planning be initiated and both the administrative and organizational structures be reviewed. Further research was suggested on factors responsible for the declining trends in the church spiritual growth aspects, including corporate prayer.
LIST OF TABLES

Table 4.1. Distribution of respondents by gender .......................................................... 36
Table 4. 2. Distribution of the respondents by age ........................................................... 36
Table 4. 3. Distribution of respondents by marital status ............................................. 37
Table 4. 4. Duration in leadership position at NGCI ....................................................... 40
Table 4. 5. Distribution of respondents by current position at NGCI ......................... 41
Table 4. 6. The appointing authority for leaders at the church branches ................. 46
Table 4. 7. Presence of criteria for the appointment and ordination of the leaders .... 47
Table 4. 8. Respondents’ participation in capacity programmes prior to deployment ..... 49
Table 4. 9. Respondents’ perception of disagreements and conflicts in the church ...... 50
Table 4. 11. Ranking of the strategies mostly employed for numerical growth .......... 56
Table 4. 10. Approaches adopted by the church for numerical growth ..................... 72
LIST OF FIGURES

Figure 2. 1. Fry’s model of spiritual leadership. ................................................................. 20
Figure 2. 2. Conceptual framework .................................................................................. 26
Figure 4. 1. Distribution of respondents by education level ............................................. 38
Figure 4. 2. Distribution by training status in Christian ministry ..................................... 39
Figure 4. 3. Church membership trend over the past eight years ...................................... 54
Figure 4. 4. Approaches adopted by the church for spiritual growth .............................. 58
Figure 4. 5. Additional approaches adopted by the church for spiritual growth ............. 59
Figure 4. 6 Weekly prayer fellowship attendance trend for the past three years .......... 60
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AOS</td>
<td>Administrative Organizational Structure</td>
</tr>
<tr>
<td>DGO</td>
<td>Deputy General Overseer</td>
</tr>
<tr>
<td>GCI</td>
<td>Gospel Centres International Ministry</td>
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<tr>
<td>GEC</td>
<td>General Executive Committee</td>
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<tr>
<td>GO</td>
<td>General Overseer</td>
</tr>
<tr>
<td>MOS</td>
<td>Ministry Organizational Structure</td>
</tr>
<tr>
<td>NACOSTI</td>
<td>National Commission for Science, Technology and Innovation</td>
</tr>
<tr>
<td>NGCI</td>
<td>Nairobi Gospel Centres International Church</td>
</tr>
<tr>
<td>PAC</td>
<td>Pan Africa Christian University</td>
</tr>
<tr>
<td>RCPS</td>
<td>Rapid Church Planting Strategy</td>
</tr>
</tbody>
</table>
DEFINITION OF TERMS

Church Growth. According to Ikenye (2010), church growth refers to all that is involved in bringing men and women to a personal relationship with Jesus Christ, have fellowship with Him, and into responsible church membership. The North American society for Church Growth (as cited in Rainer, 1993) defines church growth as that discipline which investigates the nature, expansion, planting, multiplication, function, and health of Christian churches as they relate to the effective implementation of God’s commission to “make disciples of all peoples” (Matt. 28:18-20). This study focused on both the numerical and spiritual growth of the church, which Warren (1995) refers to as quantitative and qualitative based on the quality and number of disciples a church is producing respectively.

Leadership. Yukl (2013) notes that leadership involves a “process whereby intentional influence is exerted over other people to guide, structure, and facilitate activities and relationships in a group or organization” (p.18). Page (2008) has defined leadership as “motivating and mobilizing others to accomplish a goal or to think in a certain way that is for the benefit of all concerned” (p.35). This study sees leadership as “the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared goals” (Yukl, 2013, p.23).

Leadership Approaches. In this study, leadership approaches refer to the tools, methods and strategies that leaders employ in the management of the affairs of the organization. Leaders use varied approaches to allow individuals and organizations achieve their highest potential and effectiveness (Cameron, 2013).
Secularism. According to Finnis (1997), “secular” as understood by Christians means “the affairs of this world”, or sometimes as “matters which distract us from realities and dispositions of lasting worth” (p.491). Taylor (2010) views secular approaches as timeless principles, free from religion, which reside in the domain of reason alone, that can resolve problems and meet goals in the society. Explaining secularism, the Bible in 2 Timothy 2:4 (NIV) mentions that “no one serving as a soldier gets entangled in civilian affairs, but rather tries to please his commanding officer” and instructs on denying “ungodliness and worldly desires and to live sensibly, righteously and godly in the present age (Titus 2:12, NASB). In this study, secular approaches are defined as skills, mechanisms, tools and methods which from human experience and/or training have proved useful for effective management of organizations.
CHAPTER ONE: INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

Leadership is key in determining organizational growth and success. Whether in the corporate world, the church, or the wider social settings, the approach any leadership employs in managing the affairs of the group(s) of people impacts on the direction the organization takes. This chapter examines the concept of leadership in church context. Different approaches employed in achieving desired results in the church are scrutinized. A background understanding of the various approaches and aspects of spiritual leadership in church setting is offered. The history and setting of Nairobi Gospel Centers International church (NGCI), which is the case study of this research, is outlined and a major growth project recently undertaken in the church explained. Finally, the research objectives, scope, limitations, justification and the overall significance are defined.

Leadership in the Church

The foundations of the church as it was first established in Acts chapter 2 are spiritual, and its leadership is therefore spiritual. From Christian perspective, Blackaby and Blackaby (2011) have defined spiritual leadership as “moving people on to God’s agenda” (p.36), noting that this kind of leadership involves many of the same principles as general leadership, but has the distinctive elements of among others, understanding God’s will, moving people to pursue God’s purposes, and using spiritual means or methods to influence others. Spiritual leadership is a thing of the Spirit as Sanders (1980) points out, stating that it is conferred by God alone and not by simply holding a position, taking courses in leadership or resolving to become a leader.
On the other hand, Fry (as cited in Reave, 2005) defines spiritual leadership as “the values, attitudes, and behaviors necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership” (p. 663). In advancing this understanding, Giacalone and Jurkiewicz (as cited in Fry, et al., 2011) understand workplace spirituality as “a framework of organizational values evidenced in the culture that promotes employees’ experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy” (p.260). Spiritual leadership is thus viewed as a construct within the broader context of workplace spirituality that taps into organization members’ needs for transcendence and connection, to intrinsically motivate oneself and others and satisfy fundamental needs for spiritual well-being.

Studies by Dryer (2015) suggest that most modern church leadership is challenged by the Great Commission (Matt. 28:18–20) and faces a crisis in achieving growth. It is a crisis because the church is not doing what it is supposed to do, and as such is unfaithful to its own nature and calling. Causes of this crisis may be many but could be associated with leadership which has the overall responsibility for creating and embedding either right or dysfunctional culture. In his study on the effect of strategic leadership on church growth in Kenya, Mutia (2016) found significant relationship between the effective church culture and the numerical growth in the church’s membership; and between emphasis on ethical practices and an increase in the church’s operational efficiency. Findings by Wraight and Brierley (as cited in Davie, Heelas & Woodhead, 2017) are more worrisome. The scholars recorded a historical decline in church growth in Britain, where church attendance declined from 19% in 1903 to 15% in 1951, to 12% in 1979 to
10% in 1989, and to an estimated 8% in 2000. Based on these trends, they predicted that the church would largely have disappeared by 2031. The position is further re-affirmed by Hauerwas (2013) who points out that many of the present denominations are showing a marked decline in membership and will continue to do so. This situation should worry church leaders as it can spread and affect other churches anywhere else unless right approaches for growth are identified, adopted and rightly applied with urgency.

Nairobi Gospel Centres International Church

Gospel Centres International (GCI) is a Christian ministry in Kenya which was founded in 1991. In stating its “Pentecostal” distinctiveness, GCI (2017) stresses to its members that “Pentecostalism is not a religion or a denomination. It is an experience – according to Acts 2:1-4, and to say “we are Pentecostal” is to say that we believe the experience of the early church which occurred on the Day of Pentecost is an experience available to all believers today” (p.22). At the time of the research, the ministry had two churches in Nairobi and 10 other branches across the country. The central church which is located off outering road, near Fedha estate in Embakasi area, had experienced exponential numerical growth in the recent past. This forced the church leadership to initiate changes not only to accommodate the growing numbers currently close to three thousand, but also to position the church for effective ministry work to achieve the stated vision of “fulfilling the great commission with excellence”.

GCI recently started its expansion to other counties by opening branch churches. But the question of whether this growth will in the long run be sustainable and replicated in the branch churches needed to be addressed. Could it also be that while the church was extending to counties, membership in the central church might start diminishing as is
reported of some of the older mainstream churches which had been losing members and especially the youth to newer churches (Christ is the Answer Ministries Strategic Plan, 2016)? The leading question therefore was to find out the kind of leadership traits, behaviors, and attitudes that are necessary in leading the present church towards growth and sustain that growth as far as fulfilling its mandate of making disciples is concerned. An examination of the strategy by the leadership of NGCI in their church planting effort started in 2014 offered a glimpse to some of the approaches employed in the church, as outlined in the church planting brochure (Nairobi Gospel Centres International, n.d.).

In line with its stated mission, the church, embarked on a project which was codenamed “Rapid Church Planting Strategy (RCPS)” in 2014. This was a major change which required not only large investment of resources but also great planning and proper coordination. To see the success of the project, great sacrifices had to be made by the church membership. Helping members to embrace the strategy was a big test for the leadership, as it involved what Kotter (2012) calls “defrosting the status quo”.

The first step in the implementation of RCPS initiative was the appointment of county representatives for each county represented in the church. These were people of proven track record in leading church ministries, mature Christians who were charged with spearheading the initiative at the county level. They were to marshal internal support leading to the eventual county church launch and would remain the administrative link between the county and the central church.

Although some suspiciously saw the initiative as promoting tribal alliances - groupings of people based on ethnic background, majority of the members supported the idea. County committees headed by the county representatives were started, and then the
officials wooed members for support. To begin with, they would identify a place of worship in the respective county, and later on mobilise resources to hire or buy the property and/or put up a church structure, where necessary. Whenever it was ready to begin services in the new church, the central church would organise a commissioning ceremony and launch the new branch assembly. The church General Overseer (GO) in consultation with the General Executive Council (GEC) and the county representative would appoint a pastor either from among the county members or they would assign one from the central church to lead the new church.

Statement of the Problem

The place in church for well researched methods and management practices that have spurred organizational growth in secular contexts is debatable. Opinions are divided in the church today, with those who support use of secular approaches viewing the opposite camp as being “too spiritual” at the expense of effective leadership (Hull, as cited in Rainer, 1993). On the other hand, the “too spiritual” camp opposed to secular approaches see “carnality” in practices “conforming to worldly patterns” (ATA, 2012). The issue as Zaki (2016) notes, is that leaders cannot just do about anything possible in order to appease people into their churches just as the mark ets do, because what they are selling is not a temporary hype that is meant to be replaced in a few months. Lingenfelter (1998) recognizing this state of affairs poses that if time is taken to deeply examine the management approaches adopted in different circumstances and their effectiveness, there can be found justification for the right ground to settle and avoid being drawn into any “controversy”. The church and its membership remain divided on which approaches to
adopt in effectively fulfilling the great commission: “Go therefore and make disciples of all the nations….” (Matt. 28:19, NKJV).

NGCI has recently experienced rapid numerical growth and has been expanding by opening branches in counties across Kenya. To ensure sustained growth, leadership must be clear and united on the right approaches to adopt across the branches. If the unity is not achieved, camps within the church would develop, each pursuing its own agenda, with the end result being disintegration of the church. Christ himself stated that “if a kingdom is divided against itself, that kingdom cannot stand” (Mark 3:24, NIV). This study sought to investigate the characteristics among church leaders and the various approaches applied in the context of church growth at NGCI, to establish the extent of their impact and recommend the best leadership practices for effective ministry.

Research Objectives

The study sought to attain the following purposes:

(i) To determine the effect of leaders’ characteristics on NGCI Church growth.
(ii) To establish the impact of administrative structure on NGCI Church growth.
(iii) To establish the effect of numerical growth approaches adopted by NGCI.
(iv) To establish the effect of spiritual growth approaches adopted by NGCI.

Research Questions

The following questions guided the study:

(i) What are the key characteristics of church leaders at NGCI and how do they affect church growth?
(ii) How does the NGCI administrative structure affect church growth?
(iii) What strategies are employed to achieve numerical growth at NGCI and what is their effect?

(iv) What strategies are employed to achieve spiritual growth at NGCI and what is their effect?

Research Assumptions

In conducting the study, the researcher made some assumptions. Firstly, it was assumed that those responding to the questionnaire were genuine members of NGCI church. Since the questionnaire was self-administered, it would have been possible for a respondent to give the questionnaire to someone else who is not a member of the church to fill it out on their behalf. Secondly, it was assumed that those responding to the questionnaire and taking part in the interview did so honestly. A respondent may simply have wanted to give information portraying the church in good light and the misleading information would negatively affect data accuracy. Finally, it was assumed that the respondents responded appropriately to the questions asked. Despite a pilot testing of the research instruments, some respondents could possibly misunderstand questions and therefore give irrelevant responses.

Justification of the Study

Jiveti (2011) recommends in his study that further research on systems, structures and spirituality at NGCI church be carried out to establish their influence on the sustainability of growth. This research was to establish the relationship between leadership approaches and church growth, with NGCI as the case study. It therefore illuminates the complexity of church leadership and brings out the necessity of the right leadership skills and approaches for ministry effectiveness. The study puts into
perspective the place of human methods and techniques in the management of church
organizations. The need for spiritual skills as emphasized by Machel (2006), is especially
brought out by the study. The author notes that leaders need to be trained in order to
develop and strengthen their innate and latent leadership abilities.

Significance of the Study

Study findings will help church leaders to identify and adopt effective
interventions for ensuring that more members join the church, are retained and commit to
spiritual maturity. Specifically, it will help in the identification of key traits and skills for
leaders, right administrative structures, tools and techniques necessary for church growth.
This will be important information to consider in the development of the current and
future church leaders. Pastors and discipleship teachers will find invaluable information
on how to effectively lead people to become better disciples of Jesus. The benefit to the
general body of Christ will be an enhanced capacity to accomplish the great commission
in a more focused manner and in growing dynamic and strong churches. Information
generated will add knowledge to the existing literature on leadership and church growth.

Scope of Study

The study was only limited to NGCI in Embakasi Nairobi. All except one of the
other branches of the church were relatively new, having started within the timeframe
under the RCPS. Data was not gathered from the branch churches as it would have been
premature since leadership was still in its neonatal stages in the branches.

The research focused on a population of 35 church leaders comprising of the
senior pastor, lead pastor, other pastors, elders, deacons, ministry leaders and the church
administrator. A sample of 15 out the population of 35 was used for the study.
Research Limitations

The study could not start on time owing to the absence the lead pastor to authorize it. In his absence, the researcher sought authority of the senior pastor, who because of his busy schedule was also not immediately available. After repeated attempts, permission was finally granted to contact the surveys and interviews with respondents. Consequently, it took a while to get back all the questionnaires from respondents, most of whom were not full-time employees of the church and were engaged in other activities. Secondly, some of the church documents including the administrative / organizational structure and the strategic plan were still under review by the administration and the church was therefore hesitant to release them. However, since the documents were operational, they were released to the researcher as “work in progress”. Finally, measuring spiritual maturity in the church presented a challenge as the phenomena is rooted in people’s hearts and therefore not easily measurable. To overcome this limitation, the researcher relied on actions of church members that display a commitment to spiritual maturity such as attendance of prayer meetings (Acts 2: 42).

Chapter Summary

This chapter has provided background information of the study on the leadership approaches and their impact on church growth: a case study of Nairobi Gospel Centres International Church. The problem statement and the research objectives have been defined. In addition, the research assumptions, justification, significance, scope and limitations have been outlined. The empirical review of literature, theoretical framework and the conceptual framework are presented in chapter two.
CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter searches and reviews scholarly work on the various concepts addressed in the study. The broad areas of general leadership, spiritual leadership, leaders’ characteristics, and the nature of the church organization and its growth are critically analysed. Lastly, the theoretical framework; based on Fry’s Causal model of spiritual leadership and Robert Greenleaf’s servant leadership model are examined and the conceptual framework presented.

General Leadership Approaches

Schein (2010) has identified organizational design and structure as among the six secondary mechanisms in organizations that leaders use in the articulation and reinforcement of their policies. It provides guidance to members by laying out the reporting relationships that govern the workflow of the organization. Other mechanisms are: Organizational systems and procedures; Rites and rituals of the organization; Design of physical space, facades, and buildings; Stories about important events and people; and Formal statements of organizational philosophy, creeds, and charters. These mechanisms communicate culture content to newcomers. Within these mechanisms, leaders do not have a choice about whether or not to communicate, only about how much to manage what they communicate (Schein, 2010). Understanding these aspects of an organization can be a pointer to the value system that exists within the context.

Scholars have over the years continued to attempt answers to the many questions related to the place for human methods in the effective administration of the church. Does planning and goal setting preclude the sovereignty of God and the leadership of the Holy
Spirit? Are churches depending on human strength rather than God’s power when they plan? Is there secular dependence on what is purely faith operation? Are we trying to program the Spirit? Why not just let God do his work in his own time own and his own way? Rainer (1993) observes that these questions are critical since statistical evidence supports church growth’s thesis that planning and goal setting contribute to church growth. He notes that planning increases efficiency, (God’s resources of time, energy and money are best used for good stewardship), it permits midcourse corrections, it unites the team with a singular plan and vision, it helps measure effectiveness (in accordance with the plans), it makes accountability natural, and it can become a model to help others.

Dick (2008) however decries that “the cult of personality and professionalism pervade our congregational settings, demanding excellence of performance, preaching and presentation” (p.35), but acknowledges that both positive and negative elements exist in this approach. According to Hayward (2018), many studies in the USA have found that the Christian churches as well as other religions, continue to grow despite the predictions of decline from secularization. These findings, he further notes, have led to a new thinking which sees religions flourishing in what is essentially an open market religious economy.

The Concept of Spiritual Leadership

Blackaby and Blackaby (2011) rightly note that “spiritual leadership is not an occupation: it is a calling” (p. xi). They further state that holding a leadership position in a Christian organization does not make one a spiritual leader neither does working in a secular occupation preclude one from being a spiritual leader at the workplace. These sentiments echo what Malphurs (2003) too has concluded, that: “a Christian leader leads
in any context whether or not it’s a professed Christian organization. Christian leaders are leaders outside of as well as inside the Christian community. Our mandate is to lead Christianly regardless of the context” (p.13). In the same light, experienced leaders acknowledge that knowledge and skills will only get one so far. If a leader is not in good shape in their soul, their ministry will soon end up in frustration or disaster (Lewis, 2009).

In highlighting the crucial role leaders play in shaping out their circumstances, Lingenfelter (1998) observes that in the universal church, independent power exclusively belongs to the Lord Jesus Christ, but he has delegated authority to church leaders, and the process leaders employ to confer that authority grows out of the prevailing social environment. In the same light, Smith (1984) observes that church growth is uniquely and intimately tied to leadership – both pastoral and lay. Church leaders who make the most lasting contributions to God’s kingdom are those who eschew the world’s standards and patterns and lead through the biblical model of servanthood. The servant pattern consists of living, leading, and acting on behalf of others. The servant pattern refuses to manipulate, coerce, or force and its central purpose remains the benefit of the served.

The Role of Leaders’ Characteristics in Church Growth

Yukl (2013) identifies personality, motives, values and skills as key leadership attributes attributed with managerial success. He further notes that leadership effectiveness also depends on how well the leader “resolves role conflicts, copes with demands, recognizes opportunities and overcomes constraints” (p.28). Early in the leadership scientific research tradition, Zaccaro (2007) noted that traits were understood to be innate or heritable qualities of the individual, but this perspective later shifted, to
include all relatively enduring qualities that distinguished leaders such as accuracy in work, knowledge of human nature, and moral habits. Stogdill (1948) on the other hand cited decisiveness in judgment, speech fluency, interpersonal skills, and administrative abilities as stable leader qualities.

Common key characteristics observed in transformational leaders, according to Bass and Avolio (as cited in Barine & Minja, 2011) include: individualized consideration mentoring/coaching), intellectual stimulation (challenging assumptions, risk taking, ideas soliciting), inspirational motivation (appealing vision, optimism, energy) and idealized influence or charisma (providing meaning and pride).

Mwangi (2014) describes the pastor as “the living expression of God’s goodness, care and love – the emblem of love, joy, kindness, justice and peace” (p.21). A pastor needs the character traits required to work under circumstances which Mwangi describes as: very demanding; where one cannot always assess results; where ministry is repetitive; where the job is never finished, is full of difficulties and is subject to failure.

Broadly speaking, leaders can be said to possess personal, social and spiritual qualities (Kadalie, 2006) which are the skills needed to take organizations into a future that is becoming far too complex, challenging and different by the minute. Carrol (as cited in Mancini, 2008) paints a compelling picture in stating that “permanence has been torn asunder. We are in a time that demands a new agility and flexibility: and everyone must have the skill and insight to prepare for a future that is rushing at them faster than ever before” (p.25).

In showing how leaders’ characteristics play a role in attaining goals and objectives, Malphurs (2003) has argued that “a Christian leader is a servant with
credibility and capabilities” (p.73). These capabilities, he continues, include gifts, knowledge and skills which enable the leader to achieve significant accomplishments for God. (p.74). But since situations are different, leaders need to adapt their leadership to meet demands of the environment and offer what Hersey, Blanchard and Johnson (2007) have called situational leadership. A leader must have the personal flexibility and range of skills necessary to vary his own behavior so that he can meet the different needs and motives of his subordinates.

Finnis (1997) takes the position further by noting that fields of life in which human enterprises and conditions were once scarcely within human control, including health and agriculture, have continuously become subject to natural-scientific understanding and technological control, and attempts to manage them instead by prayer are laid aside and misdirected. Should spiritual affairs too not be open to such useful tools and methods? Again, in advocating for the use of “proven workable ideas” within spiritual settings, Delbecq (2018) proposes that innovation and change must be seen as the very expression of the action of the Holy Spirit enabled by diffuse charismas of associates at all levels and within all function of the organization. This call for balance is made clearer in the words of Kuyper (2007), thus:

The Spirit’s working shows not only in ordinary skilled labor, but also in the higher spheres of human knowledge and mental activity; for military genius, legal acumen, statesmanship, and power to inspire the masses with enthusiasm are equally ascribed to it. This is generally expressed in the words, “And the Spirit of the Lord came upon” such a hero, judge, statesman, or tribune of the people, especially in the days of the judges, when it is said of Joshua, Othniel, Barak, Gideon, Samson, Samuel, and others that the Spirit of the Lord came upon them. Also, of Zerubbabel rebuilding the temple, it is said: “Not by might nor by power, but by My Spirit, saith the Lord.” (Zech. iv. 6) Even of the heathen king, Cyrus, we read that Jehovah had called him to His work and anointed him with the Spirit of the Lord—Isa. xlv. (p.58)
The Nature of Church and Its Growth

In explaining the role of the church in the society, Lonergan (as cited in Doran, 2015) argues that there are needed individuals and groups, in the modern world, organizations that labour to persuade people to intellectual, moral, and religious conversion and that work systematically to undo the mischief brought about by alienation and ideology. By "alienation" Lonergan means neglect of the exigencies of human attentiveness, intelligence, reasonableness, and responsibility, and by "ideology" he means any doctrine that would justify such alienation. Among such bodies persuading to conversion, he continues, should be the Christian church, which he describes as the community that results from the outer communication of Christ's message and from the inner gift of God's love.

Ikenye (2010) has described church as a living organism, because it is vitally connected with the head of the body and it receives its sustenance, guidance and direction from the head (Eph. 4:15-16). The Church is alive (Rev. 3:1, 1 Cor. 12:12), it grows (Matt. 13:31, Luke 13:19), and is a natural system (Acts 1:8). The Church mission is therefore the effective communication of Christ's message, in collaboration with God in the missions of the Holy Spirit and of the Word. When that message is proclaimed effectively in all cultures, church growth is an expected outcome. Christian leaders therefore need to seek and discover “facts and truths which lead to priorities, goals, and strategies that increase the overall growth of churches” (Smith, 1984, p.15).

Church growth has been understood in different ways, but in any of the definitions, the multiple aspects on the ministry and mission of the Church have to be considered. McKenna and Eckard (2009) demonstrated in their study that membership growth can be
a single measure of church performance. The North American society for Church Growth (as cited in Rainer, 1993) views church growth as that discipline which investigates the nature, expansion, planting, multiplication, function, and health of Christian churches as they relate to the effective implementation of God’s commission to “make disciples of all peoples” as found in Matthew 28:18-20. This definition includes what Rainer terms as basic tenets of church growth; including a discipline, interested in disciple making, founded on God’s Word, and integrates social and behavioral sciences to help determine how churches grow.

What contributes to church growth or decline has for years been subject of debate. For instance, Flatt, Haskell and Burgoyn (2017) in their research found that clergy and congregants both tended to attribute church growth and decline to a wide range of external and internal causes, but those in declining churches were more likely to attribute them to external factors outside churches’ control, while those in growing churches tended to attribute them to the characteristics of the churches themselves. This debate could however be unnecessary if the process of how churches grow is considered.

Rainer (1993) poses that a church may grow in physical terms by one or a combination of three sources: Firstly, biological growth takes place when babies are born to church members, secondly, through transfer growth when one church grows at the expense of another church, and finally, conversion growth when a person makes a commitment to Jesus Christ as Lord and savior. The type of expansion growth referred to in this study is the conversion growth, where believers move out into the world, win people to Christ, and bring them to church. On the other hand, internal growth occurs when the corporate body grows in strength as individual members mature spiritually.
through worship, Bible study, prayer, service and manifestation of the fruit of the Holy Spirit. Rainer further identifies church planting as extension growth, whereby new converts of the same culture as the mother church are gathered into new congregations.

Ikenye (2010) on the other hand provides three perspectives of church growth. Firstly, he notes that only God makes the church to grow; only God can breathe new life into a valley of dry bones; only God can create waves of revival, growth, and spiritual receptivity. This means that, the sovereignty of God is paramount to church growth. Our work in church growth is to recognize how God is working in the world and join Him in partnership. To grow the church, leaders have to recognize the waves, use the right resources that are God given and the right equipment in riding the God-given waves of growth, with a balance. Secondly, Ikenye sees church growth as balanced increase in quantity, quality, and organizational complexity of a local church. It is growth by prayer, worship, purpose, analysis and diagnosis and prioritizing, planning and programming for evangelism, discipleship, fellowship among members, holistic and wholistic stewardship in a local congregation, diocese or presbytery by creating a climate for loving, serving, relating in mature ways, and development of leaders. Church growth is therefore the experience of belonging, participating, loyalty and commitment. Finally, he describes church growth as all that which is involved in bringing men and women to a personal relationship with Jesus Christ, have fellowship with Him, and into responsible church membership. It is involving members in small groups and equipping members for the works of service by building their knowledge, skills and character.

A new dimension of church growth has also been introduced with the coming of Pentecostalism. Kalu (2010) rightly observes that the rapid growth of the church in
contemporary Africa has been shaped by charismatic Pentecostal spirituality that has creatively engaged popular culture. He notes that the movement that became unstoppable from the 1970’s has, after a period of resistance and opposition from mainline churches, charismatized the religious landscape with many churches broadening the space for charismatic spirituality as an encapsulation strategy. Many people are appealed and attracted by the emphasis on spiritual power, according to Anderson (as cited in Kalu, 2010), believing that “the Holy Spirit makes sick people well, protects them, provides food and jobs and helps bring peace to people who are fighting: The Holy Spirit is seen as the all-embracing, pervading power of God” (p.76) and people get attracted to Him in search of these benefits.

The Asia Theological Association [ATA] (2012) provides further insights on the need to permit the operations of the Holy Spirit in the church. The association opines that “we live in a big world with a big marketplace, and the church is just one of the seven sectors including; arts &entertainment, church and religion, daily news, mass media, education, family and government. Her role is to burn with such spiritual fervor that sparks from her fire fly out to ignite the other key sectors and turn the marketplace into the house of God” (p.126). How then can the church accomplish this role when it is not fully dependent on the workings of the Holy Spirit? Bill Hull (as cited in Rainer, 1993) fears for the danger of having an entire generation of pastors committed to clever programming instead of scriptures. He advocates for balanced use of church growth “tools”, stating that the need to reach out to a hurting world, and the need to use tools invented by the world in order to do so, cannot be denied. The trouble comes when we employ those tools uncritically, without careful biblical scrutiny. The more the church
accommodates the culture, the more it becomes secularized itself and, therefore incapable of offering solutions as a hand outside a ruined culture, reaching into the pit to pull the captives to freedom. A secularized church cannot make disciples because it is not itself a faithful servant of its risen king.

Christians make decisions daily based on what best works without violating scriptural truths, and as Rainer (1993) observes, pragmatism need not be viewed as an inherently evil approach, but the danger, rather, is replacing theology with pragmatism. He states that in biblical balance, methods must always be subservient to the message. In clarifying further, Smith (1984) states that principles are absolutes; standing for what they should be everywhere at all times. Strategy on the other hand, is a means to an end; methods which can be altered or set aside as situations demand. Strategies can be used to reach goals set by strategy, and in church growth thinking, Smith states that absolutes are the theological truths concerning the salvation and God’s desire for growing churches. The rest of church growth is methodology and can, therefore, be used or set aside as circumstances demand.

Theoretical Framework

In order to examine the impact of leadership approaches on church growth, the study drew from Fry’s Causal model of spiritual leadership and Greenleaf’s model of servant leadership. The researcher found both theories complementary in the critical leadership aspects of skills and values as recommended by Hopkins and O’Neil (as cited in Myers, 2017), which are necessary in attaining desired results. Both theories are examined herewith to show how they informed the study.
Firstly, Fry (2003) identified spiritual leadership as comprising of values, attitudes and behaviors that are necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership. In the model shown in Figure 2.1, spiritual leadership incorporates three dimensions of vision, hope/faith and altruistic love.

![Figure 2.1. Fry’s model of spiritual leadership](image)


The first dimension of spiritual leadership is providing vision. Vision refers to “a picture of the future with some implicit or explicit commentary on why people should strive to create that future” (Kotter, 2012, p. 71) and it serves the three important functions of clarifying the general direction of change, simplifying the multitude of more detailed decisions, and helping to quickly and efficiently coordinate actions. It calls for feelings of meaningfulness among the employees. Altruistic love, on the other hand, is the leadership dimension that provides sense of wholeness, harmony, and well-being produced through attributes of care, concern, forgiveness, kindness, integrity, empathy, compassion, honesty, patience, courage, humility, trust/loyalty and appreciation for both self and others (Fry, 2003).
As a component of organizational culture, altruistic love defines the set of values, assumptions, and ways of thinking considered to be morally right that are shared by group members and taught to new members (Schein, 2010). Hope/faith dimension manifests in having stretch goals, expectation of victory and reward, exercising endurance, perseverance and a spirit of doing what it takes. Fry describes faith as a firm belief in something for which there is no empirical evidence, and it affirms expectations, believing firmly that the vision/purpose/mission of the organization shall be met. Faith adds certainty to hope and is based on values, attitudes, and behaviours that demonstrate certainty and trust. To achieve expected results, aspects of planning, goal setting, performance appraisal and evaluations are therefore necessary.

Based on the three dimensions highlighted above, Fry et al. (2011) hypothesized that spiritual leadership positively influences spiritual well-being as group members model the values of altruistic love to one another as they jointly develop a common vision, which generates hope/faith and a willingness to “do what it takes” in pursuit of a vision of transcendent service to key stakeholders. This in turn produces a sense of calling which gives one a sense that one's life has meaning, purpose and makes a difference. Concurrently, as leaders and followers engage in this process and gain a sense of mutual care and concern, members gain a sense of membership and feel understood and appreciated. The suppositions are shown in Figure 2.1 as: Hypothesis one (H1) - that spiritual leadership positively predicts calling; Hypothesis two (H2) - that spiritual leadership positively predicts membership; and, Hypothesis three and four (H3, H4) - that the positive relationship between spiritual leadership and organizational commitment and performance is fully mediated by calling/meaning and membership. Experiencing the
meaning of work and a sense of membership in the organization, Chen and Yang (2012) observe, strengthens employees' intrinsic motivations and then makes employees demonstrate citizenship behaviors (altruism and conscientiousness) that benefit the organization.

Fry et al. (2003, 2011) have indeed offered credible explanation in understanding the concept of spiritual leadership. They affirmed that a sense of transcendence, calling or being called, and a need for social connection or membership are elements which are interlocked, universal, and common to the human experience. It is however important to note that Fry (2003) draws the distinction between spirituality and religion. The church is a Christian religious entity which according to Fry is concerned with a theological system of beliefs, prayers, rites, ceremonies and related formalized practices and ideas. Citing Snyder and Lopez, Fry on the other hand sees spirituality as concerned with qualities of the human spirit including positive psychological concepts, such as love and compassion, patience, tolerance, forgiveness, contentment, personal responsibility, and a sense of harmony with one's environment. He continues to explain that spirituality is the pursuit of a vision of service to others; through humility as having the capacity to regard oneself as an individual equal but not greater in value to other individuals. From this perspective, (Fry, 2003) concludes that spirituality is necessary for religion, but religion is not necessary for spirituality. In other words, a person does not have to be spiritual or religious to provide spiritual leadership. In this regard, this study viewed Fry’s model as more inclined to secular leadership approaches.

A church leader however is a spiritual leader who needs more than just exhibit observable phenomena of values such as integrity, honesty, and humility, creating the self
as an example of someone who can be trusted, relied upon, and admired in the mission of procuring organizational altruism and conscientiousness. A church leader is serving higher purposes on terms dictated by a kingdom “not of this world” (John 5:19, 30). Banks and Ledbetter (2004) rightly note that leaders must transcend self to follow Jesus’ model of leadership, his role as the suffering servant, and his sacrificial redemptive work at the cross. Jesus’ leadership model was transformative and was based on His following the Father, and thus it had both leading and following aspects. Spiritual leadership, as Jesus demonstrated, must enable persons to become all that they were created to be.

Secondly, the concept of servant leadership, developed by Robert Greenleaf in 1971, captures well the Christian perspective of spiritual leadership. Greenleaf (1977) states that “a great leader is seen as a servant first” (p.19). Leadership begins with the natural feeling that one wants to serve, then a conscious choice brings one to aspire to lead. The test of servant leadership is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? Greenleaf (1977) promotes this leadership approach to as one that puts serving others—including employees, customers, and community—as the number one priority. It emphasizes increased service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision making. Blackaby and Blackaby (2011) support this view in noting that “people cannot truly serve people they do not love. They may perform acts of service, but their followers will rightly perceive their actions as sincere and manipulative unless they are done out of genuine concern” (p.20). Servant leadership draws much of its ideals from the scriptures based on the model Jesus Christ exemplified. Jesus said that …"Anyone who wants to be first must be
the very last, and the servant of all."(Mark 9:35, NIV). Against that background this study viewed servant leadership model as more inclined to spiritual leadership approaches.

This study was therefore informed by both Fry’s and Greenleaf’s models of spiritual leadership. Greenleaf’s servant leadership theory serves to reinforce the aspect of organizational sustainability, expressed through focused care, welfare and concern on the capabilities of the followers. This approach complements and reinforces Fry’s spiritual leadership theory of motivating one’s self and others by developing leadership values, attitudes and behaviours necessary to attain goals. A blend of both theories provides a fitting framework through which to scrutinize leadership aspects in the context of church organization and attain sustainable organizational performance; including commitment and church growth.

Conceptual Framework

The premise of the investigation was that sustainable numerical and spiritual growth in the church are dependent on the type of leadership approaches employed. Church growth is the dependent variable while leadership approaches are the independent variables. Leadership approaches to secure growth consist of characteristics of the leaders, organizational administrative structure, and strategies used for numerical and spiritual growth.

Spiritual growth strategies are those leadership approaches that essentially address the inner intrinsic, transcendence aspects of human wellbeing in attaining organizational performance (Reave, 2005). In the church context, they spring more from the biblical or Christian perspective of leadership, aiming more at promoting “the work of the Holy Spirit in others…” (Lewis, 2009, p.182), and are about the kingdom of God; those things
which concern the Lord Jesus Christ (Acts 28:31). Spiritual approaches give a sense of purpose and meaning to life through an established close walk and experience with God in service to Him (Ephes. 2:10). On the other hand, methods and management tools learned from human experience and/or training that are useful in practical and effective management of the organizations constitute secular approaches. The use of right management tools and methods produces motivation, satisfaction, excellence and high productivity. A church organization that correctly utilises a combination of both spiritual and secular approaches in its management can directly impact individuals’ lives, adequately motivating them through service to attain high levels of organizational commitment. The result of high commitment is growth and high performance in the various aspects of personal and church life.

Figure 2.2 represents the conceptual interrelationships between the variables. The model demonstrates how leadership approaches have a direct bearing on sustainable numerical and spiritual church growth.
A notable difference between Christian leadership and secular leadership is that while secular leadership is centered on pragmatism, Christian leadership is mainly based on the scriptures. But are the two approaches mutually exclusive or can both be applied side by side to attain church growth without diluting the very essence of the underlying Christian philosophy?
Blackaby and Blackaby (2011) understanding that spiritual leadership is “moving people on to God’s agenda” (p.36), conclude that every aspect of a Christian leader’s life should be spiritual, all decisions finding their basis in the scriptures. Leaders must therefore possess the knowledge of scriptures so that they can move people to a place they understand through experience. The Bible clarifies that all Scripture is useful in thoroughly equipping the servant of God for every good work (2 Tim. 3:16-17).

Proponents of the faith-based “spiritual only” approaches argue that Jesus was an ordinary unschooled folk, whose leadership philosophy remains an enduring model for every Christian leader. His actions were always prompted by God, saying of himself that “Truly, truly, I tell you, the Son can do nothing by Himself, unless He sees the Father doing it. For whatever the Father does, the Son also does” (John 5:19, NIV). Again, in John 5:30 (NLT), Jesus emphasizes that “I can do nothing on my own. I judge as God tells me. Therefore, my judgment is just, because I carry out the will of the one who sent me, not my own will.” Other Bible passages appear outright against human interventions in “godly” affairs. It is observed, for instance, that the message of the cross, (Christianity, and by extension the church) is “foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Cor. 1:18, NIV). Apostle Paul in the same scripture passage goes on to warn:

19 For it is written: “I will destroy the wisdom of the wise; the intelligence of the intelligent I will frustrate.” 20 Where is the wise person? Where is the teacher of the law? Where is the philosopher of this age? Has not God made foolish the wisdom of the world? 21 For since in the wisdom of God the world through its wisdom did not know him, God was pleased through the foolishness of what was preached to save those who believe. 22 Jews demand signs and Greeks look for wisdom, 23 but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, 24 but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 For the foolishness of God is wiser than human
wisdom, and the weakness of God is stronger than human strength. (1 Cor. 1:19-25, NIV)

Jesus said: “I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned and revealed them to little children. Yes, Father, for this is what you were pleased to do” (Matt. 11:25-26, NIV). What things are these that the wise and the learned in the world will not know?

Does the foregoing then imply that every approach whose origin cannot directly be traced in the Bible must either to be disregarded or applied with caution in church growth leadership? Some scholars have argued that most churches reporting declining numbers reflect a high degree of internal secularization (Flatt, Haskell & Burgoyn, 2017), while other research findings have called for a businesslike approach in the management of church affairs (Mathenge, 2015). By investigating leadership approaches at NGCI to establish their impact on church growth, this study will address and bring out clarity on the extent to which the divergent approaches are relevant in achieving results within church context.

Chapter Summary

This chapter has presented a review of literature on the areas the church, church growth, leadership characteristics and leadership approaches. The review was to establish the literature gaps and consequently the research objectives and questions of the study. A theoretical framework has been provided together with the conceptual framework. The research methodology is presented in chapter three.
CHAPTER THREE: RESEARCH METHODOLOGY

Introduction

This section describes the procedures that were followed in conducting the study including the research design, population, sampling techniques, data types, data collection procedures, data instruments, data analysis and ethical considerations.

Research Design

A research design is the logic that links the data to be collected (and the conclusions to be drawn) to the initial questions of a study and constitutes the collection, measurement and analysis of data (Yin, 2003). A case study design was employed using the mixed qualitative and quantitative approach. Both qualitative and quantitative techniques provided a thorough, in-depth, comprehensive, and well-ordered information on leadership approaches at NGCI church. McKim (2017) has stated that mixed methods research is the only way to be certain of findings and interpretation because the approach gains a deeper, broader understanding of the phenomenon, and it also helps researchers to cultivate ideas for future research.

Qualitative technique was used to describe and interpret the prevailing events in the church. Such data was collected mainly through interviews. The quantitative technique on the other hand focused on objective data from survey and church records, independent of people’s perceptions and which could be measured using numbers. By collecting relevant data to establish the norm, the research could show how all the major parts of the research work were joined together.
Population of the Study and Sample Selected

Mugenda and Mugenda (2003) defined population as “a complete set of individuals, cases or objects with some common observable characteristics” (p.41). The target population for this study was 35 leaders who were eligible respondents with representative information necessary for the study. This group constituted a sampling frame of six church pastors, six elders, 22 deacons and the church administrator. The Senior pastor, the lead pastor and the elders constitute the church GEC; which is the highest administrative organ of the church, while deacons and the church administrator offered leadership support. From the above population, 15 respondents were selected for the study. This is because all key decisions of the church and their facilitation originate in this team, and hence it formed the ideal source of needed information.

Sampling Method

A mixed method sampling approach involving both probability and non-probability techniques was used in the study targeting leaders only. There were different categories of leaders in the church and the researcher had to identify and group them through stratified sampling method before selection. Stratified random sampling involves selecting subjects in such a way that the existing subgroups in the population are more or less reproduced in the sample (Mugenda & Mugenda, 2003). All the five pastors who were available, and all the six elders and the administrator were selected through stratified sampling. Two key informants were selected through snowball sampling method, and three deacon respondents selected through purposive procedure to reflect seniority and experience.
Data Collection Methods

The researcher used surveys and interviews as primary methods of collecting data. Leaders answered questions that helped establish some basic demographic information about themselves and the church. Questionnaires were used in conducting the surveys and were hand delivered to the respondents by the researcher. Face to face interviews were undertaken with the two key informants. As Kothari (2004) rightly notes, questionnaires are desirable tools because of low cost, adequacy of time for respondents to give responses, freedom of interviewer’s biases and can reach a large number of respondents. On the other hand, interviews afford the researcher more information which is greater in depth and the interviewer can collect supplementary information about the respondent’s personal characteristics and environment which is often of great value in interpreting results. Secondary data was obtained from written theses, books, journals, and church records; including the ministry constitution, attendance registers and the strategic plan.

Instrument Pre-testing

The research used the questionnaire and the interview guide in pilot collection of data in one of the GCI branch churches to establish the efficacy and relevance of the instruments in data collection. Respondents at GCI Machakos were similar to those sampled, but were not used in the actual data collection processes. The purpose of pre-testing as Mugenda and Mugenda (2003) have noted, is to ensure that items in the research instruments are stated clearly and have the same meaning to all respondents.

Questionnaires were distributed to seven respondents at GCI Machakos and their responses were analysed for comparison. An interview was also conducted with one key informant and information gathered was compared with that provided by the respondents.
in the questionnaire. Results showed that all the seven respondents (100%) gave appropriate responses to the questions, meaning that the research instrument was understood by all and could therefore be used to generate required data in the actual study. The pre-test findings helped the researcher identify some information missing in the questionnaires which called for modification of the instrument for additional data.

Data Reliability and Validity

Bhattacherjee (2012) states that a measure can be reliable but not valid if it is measuring something very consistently but is consistently measuring the wrong construct. Likewise, a measure can be valid but not reliable if it is measuring the right construct, but not doing so in a consistent manner. He notes that reliability has to do with the degree to which a research instrument yields consistent results after repeated trials while validity is the measure of the accuracy and meaningfulness of inferences, based on the research results.

According to Johnson (as cited in Golafshani, 2003), if the validity or trustworthiness can be maximized or tested then more “credible and defensible result” may lead to generalizability of the findings. In this study, data reliability was high given that it came from top leadership, committed to support the research in a genuine concern to understand the dynamics of church growth. The apparent success of the church leaders as attested by a successful implementation of the RCPS initiative naturally offered strong motivation to the respondents to share freely in the survey and interviews. The validity of the research instruments was ascertained through the pilot study carried out.

The use of mixed method (quantitative and qualitative) approach in this study for data collection and analysis strengthened both its validity and reliability through
triangulation. Creswell and Miller (as cited in Golafshani, 2003) define triangulation as a “a validity procedure where researchers search for convergence among multiple and different sources of information in a study” (p. 604). Much of the information provided by the respondents in the questionnaires was confirmed through the key informants’ interviews and secondary data sources consulted.

Data Analysis

Data analysis is the process of systematically searching and arranging field findings for representation which is done through a three-stream process of data condensation, data display and drawing conclusions (Miles, Huberman & Saldana, 2014). Raw data collected from the field was analysed both qualitatively and quantitatively. Qualitative approach was adopted in gauging patterns and categories from observable phenomenon and interviews, while quantitative statistics was analysed to display means, percentages and frequencies. Information generated from the data was then be depicted in graphs, histograms, charts and relevant tables using Statistical Package for the Social Sciences (SPSS) Version 22 and Microsoft’s Excel.

Data was investigated to establish relationships between the variables under investigation. Based on the findings, conclusions and recommendations were then made for the entire population from the sample drawn in line with the research questions.

Ethical Considerations

Ethics has been described as “the moral distinction between right and wrong, and what is unethical may not necessarily be illegal” (Bhattacherjee, 2012, p.137). He notes that research ethics is important because science has often been manipulated in unethical ways by people and organizations to advance their private agenda and engaging in activities
that are contrary to the norms of scientific conduct. In undertaking the study, the researcher ensured that ethical issues were observed in several ways:

No respondent was coerced into providing information as they were made aware that their participation in the study was voluntary, and that they had the freedom to withdraw from the study at any time without facing unfavourable consequences. They were additionally assured that they were not harmed as a result of their participation or non-participation in the study, as their identity would not be divulged in any report, paper, or public forum. At the commencement of any interview, reason for the interview was explained to the respondents.

Permission to conduct the research was obtained from the relevant authorities; i.e., PAC university, Government department (NACOSTI), GCI church administration and the individual respondents. All data collected in the study was used for scholarly purposes only.

Chapter Summary

The chapter has discussed the methodology that was employed in conducting the study. The research design, population, sampling techniques, data types, data collection procedures, data instruments, data analysis procedures and ethical considerations have been presented. The analysis of the data is presented in chapter four.
CHAPTER FOUR: RESULTS AND DISCUSSION

Introduction

This chapter deals with the presentation, analysis, discussion and interpretation of the empirical findings on leadership approaches and their impact on church growth in NGCI Church. The chapter starts with a determination of the characteristics of the leaders serving at the Church, and then assesses the administrative structure of the Church. It then explores the approaches adopted by the church for numerical and spiritual growth. 15 questionnaires coded numbers 1 to 15 were distributed to the respondents, while 2 question guides were used in the interviews. The response rate was 100%, which was the ideal for data analysis.

The Effect of Leaders' Characteristics on Church Growth

The first objective of the study was to determine the effect of leaders’ characteristics on NGCI Church growth. To achieve this, information was sought from the respondents in respect of their gender, age, marital status, education, ministry training status, current position and duration in leadership positions both at GCI and elsewhere.

*Distribution of Respondents by Gender*

The study sought out the gender of the respondents. The purpose of this information was to find out if leadership duties at the church were being implemented by either males or females. To determine the distribution, the respondents were asked to indicate their gender. Their responses were as shown in Table 4.1.
Table 4.1. Distribution of respondents by gender

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</tbody>
</table>

Findings in Table 4.1 show that all the pastors, elders and deacons at the church were male suggesting that leadership positions at the church were all or mostly held by males. This could be attributed to the fact that leadership in religious formations throughout history was dominated by men. This finding implied that the church was yet to realize a gender mainstreaming philosophy where women can ascend to leadership positions with the same ease as their male counterparts.

Distribution of Respondents by Age

The distribution of the respondents by age was as summarised in Table 4.2.

Table 4.2. Distribution of the respondents by age

<table>
<thead>
<tr>
<th>Age</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>31 – 40</td>
<td>2</td>
<td>13.3</td>
</tr>
<tr>
<td>41 – 50</td>
<td>8</td>
<td>53.3</td>
</tr>
<tr>
<td>51 and above</td>
<td>4</td>
<td>26.7</td>
</tr>
<tr>
<td>Non-Response</td>
<td>1</td>
<td>6.7</td>
</tr>
<tr>
<td>Total</td>
<td>15</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Findings in Table 4.2 show that the greatest proportion of the leaders were between 41 and 50 years of age whose proportion was 53.3%. Another 26.7% of the leaders were over 50 years of age. Only 13.3% were less than 40 years of age. Findings
on age suggest that those in leadership positions were advanced in age. This could be attributed to the fact that one must have been a member of the church and have served for some period of time before being appointed or ordained to a leadership position. It could also be attributed to the fact that these leaders were appointed to their positions by the older generation of leaders who had themselves been in leadership for a long period. The findings showed that higher the rank of the position, the higher the age of the position holders.

**Distribution of Respondents by Marital Status**

Table 4.3 summarises the distribution of the respondents by their marital status.

Table 4.3. *Distribution of respondents by marital status*

<table>
<thead>
<tr>
<th>Marital status</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>1</td>
<td>6.7</td>
</tr>
<tr>
<td>Married</td>
<td>14</td>
<td>93.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15</strong></td>
<td><strong>100.0</strong></td>
</tr>
</tbody>
</table>

Majority of the respondents (93.3%) were married while 6.7% were single suggesting that the majority of the leaders at the church were married. In 1 Timothy 3:3-13, the Bible outlines some marks of identification of leaders which place the possessors of the qualities as examples, and patterns to follow. Being “the husband of one wife” is one such quality which the church emphasizes. It demonstrates the reality of Christ in the leaders’ lives which enables them to influence their followers positively.

**Distribution of Respondents by Level of Education**

Responses on the respondents’ educational level is summarized in Figure 4.1.
Findings in Figure 4.1 show that the leaders at the church held varied educational qualifications. Whereas 13.3% held secondary level education, another 13.3% held college diplomas. While 26.7% held graduate level education, 46.7% held post graduate education. This shows that the leadership in the church enjoyed a wide pool of educated people, most of whom held post graduate education. The area of specialisation varied across the individuals who had specialised in Administration, Insurance, Commerce, Creative arts, Finance, ICT, Management, Marketing, Psychology, Security, Theology, Economic Development Policy and Planning. All these were secular qualifications which guided the individuals’ professional life. Information was therefore sought on the status of the leaders with regard to their training in Christian ministry.

**Distribution of Respondents by Training Status in Christian Ministry**

The distribution of the respondents by training status in Christian ministry is shown in Figure 4.2.
Findings in Figure 4.2 show that 20% of the leaders had a certificate in Christian ministry, with a further 20% holding diplomas and another 6.7% holding degrees. More than half (53.3%) of the leaders however had no qualification in Christian ministry. This has implications in the sense that while they were qualified in varied secular leadership positions, they lacked the professionalism and orientation with regard to the Christian ministry environment, an issue that the church needed to address.

(Duration in Leadership Positions at NGCI)

Information was sought from the respondents on their leadership experience with regard to NGCI. They were required to state for how long they have held leadership positions at NGCI. The results were as shown in Table 4.4.)
Findings in Table 4.4 show that 80% of the respondents had been leaders in the church for more than seven years while 20% had been leaders for between 3 and 5 years. The respondents were therefore in good position to report on their experiences at the church with regard to the administrative structure, and on the approaches adopted by the church for numerical and spiritual growth. The data also shows that succession planning had not been mainstreamed within the church and as such, the founding leaders continue serving for long durations of time (over 7 years) without evident arrangements for handing over to a younger generation of leaders.

**Distribution of Respondents by Current Position at NGCI**

The respondents were also required to state their current leadership positions at NGCI. The results were as shown in Table 4.5.
Findings show that the respondents held key leadership positions in the church as either deacons, elders, administrator or pastors charged with varied responsibilities. Further analysis showed that except for two respondents, all of the others had held other leadership responsibilities within the NGCI prior to their current positions. These responsibilities included county leadership, growth centre pastors, ministry leadership, prayer leadership, worship leadership, Sunday school teaching, and counselling. This finding suggests some rank formation within the church where one has to serve some particular level before getting promoted to the next.

Probe was also conducted on other leadership positions that the respondents previously held outside NGCI. It was established that all except for one of the respondents had held varied positions prior to their serving at the church. However, only 47% held ministry related positions including pastoral, Bible study leadership,
counselling and mentorship, fellowship overseer, and fellowship General secretary. The greater proportion (53%) of the respondents held secular positions that included government administration, university staff management, business management, political party affairs, labour staff welfare, entertainment and team leadership. This finding implied that the leadership team at the church had the experience in both spiritual and secular leadership with a higher proportion of the leaders being drawn from the secular leadership experience.

Imbalances in the distribution of gender, age, education, and work experience in the church leadership can impact on the direction of the organization. Leaders can use divergent individual characteristics, as Stogdill (1948) states, to perpetuate a given culture and preferences. This is the same position advanced by Schein (2010) who believes that leaders have the power to enhance diversity and encourage subculture formation, or they can, through selection and promotion, reduce diversity and thus manipulate the direction in which a given organization evolves. Machel (2006) investigated the relationship between leadership traits and church growth among pastors of Free churches in Germany. Considering the demographic data, Machel found that the probability that pastors would be in a growing church increased with tenure, especially after 10 years, and pastors of growing churches score higher in regard to mission orientation, team-orientation and training.

The Impact of the Administrative Structure on Church Growth

The second objective of the study was to determine the administrative structure of the Church and its impact on growth. Information was therefore sought from the respondents and key informants on the organizational management of the church and on the various
leadership positions at the church, including their roles, duties, responsibilities and reporting structure.

Information provided by the key informants who both had over 20 years working experience at the church suggested that the church had a vision and mission statement and was directed through a five-year strategic plan (2016-2020) coupled with an annual calendar. This information was reaffirmed from the church records. There were 12 branches at the time of the study and their administration from the head office is shown in the ministry organizational structure (appendix IV), which is embedded in the GCI constitution. The first branch was established in 2012 while the other 10 resulted from the RCPS started in 2014. The head office supported all the branch churches in the areas of missions and in recruiting the local pastors, and as a requirement, branch pastors provided monthly returns. The head office organized an annual GCI family conference every October and a women’s conference at varied dates. Key matters addressed in these conferences included unity of purpose, GCI “DNA” (the fundamental and distinctive characteristics and qualities of GCI ministry), church leadership and capacity building.

There were 16 full time and three part time paid staff positions as at the time of data collection. The church property and resources within the branch network as well as discipline among the pastors and church leaders are managed as stipulated by the GCI constitution. Key positions at the church included those of the Senior pastor (The General Overseer), Lead pastor (Deputy General Overseer), Pastor, Elder, Deacon, Ministry leader, County leader and Growth center pastor. Their roles, duties, responsibilities and reporting structure as provided in the current constitution are summarized as follows:
Key Leadership Positions at the Church

The Senior Pastor (General Overseer). He shepherds, leads, feeds, and guides the church to spiritual growth and service for the Lord Jesus. Since GCI is relatively a large church, the senior pastor also shepherds the pastoral team in addition to the congregation. The Senior pastor at NGCI is also the General Overseer of GCI ministry; a full time Chief Executive Officer of the ministry and presides at all meetings of the General Council, National Executive Committee, and Executive Development Committee.

The Lead Pastor (Deputy General Overseer). He deputizes the senior pastor and in addition to undertaking his pastoral duties is in charge of the day to day administrative affairs and programs of the church. The lead pastor works full time and is also the DGO of GCI ministry, who in the absence of the GO presides at meetings of the General Council (GC) and National Executive Committee (NEC) and performs any other function under the direction of the GO or such as may be directed by the GC or the NEC.

Pastor. Provides spiritual leadership to members of the church, including preparing weekly sermons, preaching and conducting worship services. Pastors also provide care and counselling to church members and assist them in crisis situations. In addition, they can officiate at special services, such as administering holy communion, baptisms, weddings and funerals. Findings established that there were four pastors serving this role at NGCI, some of whom were full time and others with other employment. They mainly oversee the functions of resource mobilization, capacity development, discipleship, worship, youth church, counselling, visitation, and lastly the children church.
**Elder.** Elders are responsible for the primary leadership and oversight of a church. Together with the Pastors, they choose other local leaders in the church, are true peacemakers, make prayers, teach, lead by example, and make crucial decisions. They also help settle disputes in the church. According to NGCI organogram, there were six volunteer elders serving at the church and reporting to the lead pastor.

**Deacons.** They draw their purpose of “serving” from the first church in the Bible where the twelve Apostles gathered all the disciples together and said,

> It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers and sisters, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word.”  

This proposal pleased the whole group. Acts 6:2-5 (NIV)

Findings established that NGCI had 22 deacons chosen to ensure the smooth running of various departments and ministries within the church. Some of them reported to the elders, while others reported to the pastors.

**Ministry Leader.** Various ministries offer opportunities for members to serve in the church. GCI (2017) lists 26 different ministries available in the church. A ministry leader, who reports to a designated deacon, is assigned to oversee the running of either one or various ministries.

**County Leader.** A county leader coordinates the church planting initiative at the county level from the central church. He mobilizes members from respective county at NGCI and other well-wishers to support the church planting initiatives. He reports to a deacon in charge of the RCPS program within the office of the GO. With 47 counties in Kenya, branch churches had so far been planted in 10 different counties namely: Nairobi, Kajiado, Nyanza, Vihiga, Kakamega, Kericho, Meru, Embu, Nakuru and Machakos.
Growth Center Pastor. A Growth Centre is an intentional gathering of three to twelve people meeting regularly together in households with the shared goal of mutual Christian edification, fellowship and evangelism. It is a term NGCI uses to refer to “Home Bible Churches”. Various growth centres are spread out among estates within church vicinity and are led by volunteer growth center pastors who facilitate their operations to ensure they meet desired purposes. Like the other congregational pastors in the church, they also give care and counselling to home Bible church members and assist them in crisis situations. This study established that there were about 43 operational growth centers running in the church, managed by growth centre pastors who work under a deacon responsible for that ministry.

Appointment of Leaders for Service

Information was therefore sought from the respondents and key informants regarding the appointment of leaders at the various church branches. They were required to state who appoints the leaders. The responses were as summarized in Table 4.6.

<table>
<thead>
<tr>
<th>Appointing Authority</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Referred from head office</td>
<td>7</td>
<td>46.7</td>
</tr>
<tr>
<td>Elected by the local church leaders</td>
<td>6</td>
<td>40.0</td>
</tr>
<tr>
<td>Elected by the congregation</td>
<td>1</td>
<td>6.7</td>
</tr>
<tr>
<td>Non-response</td>
<td>1</td>
<td>6.7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

Findings in Table 4.6 show that 46.7% of the respondents recorded that leaders for church branches were appointed and posted from the head office, while 40% of the
respondents recorded that the leaders were elected by the local church leaders. A few of
the respondents stated that the leaders were elected by the congregation. This finding
implied that there were several systems of identifying, selecting and appointing the
leaders at NGCI. The key informants reported that the leaders at the branch level were
identified by the local pastor and seconded by the head office. It was reported that the
church board appoints the deacons and ministry leaders at NGCI.

Criteria for Appointment of Leaders

Information was sought from the respondents on the criteria (if any) for the
selection of the leaders. They were required to state whether in their opinion there was
some criteria for the selection, vetting, appointment and ordination of the leaders both at
national and branch level or otherwise. The results were as shown in Table 4.7.

Table 4.7. Presence of criteria for the appointment and ordination of the leaders

<table>
<thead>
<tr>
<th>Response</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>14</td>
<td>93.3</td>
</tr>
<tr>
<td>No</td>
<td>1</td>
<td>6.7</td>
</tr>
<tr>
<td>Total</td>
<td>15</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Findings showed that there were some criteria for the selection, vetting,
appointment and ordination of the leaders both at national and branch level as reported by
93.3% of the respondents. However, when the respondents were required to describe it,
the process varied from respondent to respondent. One of the elders summarised it as
follows:

“There are set standards for one to qualify as a leader in our church, though at the
moment they are not yet written down. However, they touch on the character and
morality of the individual in question.”
The RCPS model allows branch pastors to choose their leaders with emphasis laid on the candidate being born again, baptised, church member, and should be recommended by a supervisor. Participation in church growth centres and ministry was critical. A name was taken to the board of elders or ministry committees for discussion and vetting. For elders and deacons there was training and vetting requirement before appointment while for pastors, ordination was mandatory. To some of the respondents, the criteria included growing through the ranks, having a testimony and a calling. To another respondent, identification of potential candidates is initiated by GEC or local church leadership, a background check was made followed by a selection process, probation, appointment, ordination and presentation to the congregation. Another respondent stated that leaders were appointed after serving in areas of their calling for at least three years. The key informants pointed out that key criteria included calling, experience, involvement in ministry and sound track record.

Capacity Building for Leaders

Information was sought from the respondents on capacity building programmes for leaders. They were required to state whether such a programme existed or not. All the respondents stated that there was a capacity building package for the leaders prior to their deployment. It was explained that there was a clear leadership development curriculum in place. Leaders' seminars and retreats are organised coupled with various leadership training up to level four, the lowest level being for the newly recruited leaders. Study modules were delivered on a quarterly basis. There were other training packages on team effectiveness, discipleship, school of evangelism and school of prayer. The respondents
were therefore required to state whether they received any such training prior to deployment and the results were as shown in Table 4.8.

Table 4.8. Respondents’ participation in capacity programmes prior to deployment

<table>
<thead>
<tr>
<th>Response</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>8</td>
<td>53.3</td>
</tr>
<tr>
<td>No</td>
<td>5</td>
<td>33.3</td>
</tr>
<tr>
<td>Non-Response</td>
<td>2</td>
<td>13.3</td>
</tr>
<tr>
<td>Total</td>
<td>15</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Findings show that 53.3% of the respondents attended capacity building programmes prior to or upon deployment to leadership positions, while 33.3% did not. A further 13.3% of the respondents did not respond. This finding implied that in as much as a capacity building programme was in existence, there were challenges in ensuring that each of the leaders accessed and participated in them. There was a likelihood therefore that the deployed leaders had capacity gaps in some of the areas already addressed by the programme.

Conflict Management in the Congregation

Information was sought from the respondents on disagreements and conflicts arising from the congregation. They were required to state whether their church had witnessed disagreements and conflicts and how the church dealt with them and the results were as shown in Table 4.9.
Table 4. 9. *Respondents’ perception of disagreements and conflicts in the church*

<table>
<thead>
<tr>
<th>Effect of Conflicts</th>
<th>Response</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Some members left the congregation</td>
<td>Yes</td>
<td>8</td>
<td>53.3</td>
</tr>
<tr>
<td></td>
<td>Non-response</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>The congregation split into two congregations</td>
<td>No</td>
<td>6</td>
<td>40.0</td>
</tr>
<tr>
<td></td>
<td>Non-response</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>A leader resigned or was fired</td>
<td>Yes</td>
<td>6</td>
<td>40.0</td>
</tr>
<tr>
<td></td>
<td>Non-response</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Members withheld contributions to the congregation</td>
<td>No</td>
<td>6</td>
<td>40.0</td>
</tr>
<tr>
<td></td>
<td>Non-response</td>
<td>9</td>
<td></td>
</tr>
</tbody>
</table>

Findings show that disagreements and conflicts arising from the congregation had been witnessed leading to some leaders resigning and some members leaving the congregation as reported by 40% and 53% of the respondents respectively. Procedures for handling disagreements and conflicts were not very clear. Each case was therefore handled on its own merit. While some were handled at the board level, others are handled at the growth centre or ministry level and were only escalated if lower levels were challenged. In some instances, a committee or tribunal could be set up to address the issues.

*The Organogram*

Two organograms exist for GCI Central: The Administrative Organizational Structure (AOS) and the Ministry Organizational Structure (MOS). The AOS (Appendix IV) was designed to govern the administration of NGCI as the central church. When analyzed for the interrelationship between the various levels of responsibility, it was observed that three distinct units were present in the AOS chart. These were the school, the catering unit, and the church unit which were presented as two autonomous units distinct from one another and from the church. They had their own separate board,
management teams and staff and it was therefore not clear how the three units were administratively interlinked. Additionally, there seemed to be a duplication in the procurement and HR functions while the media and communications function recorded no immediate supervisor.

The MOS (Appendix V) on the other hand was designed to direct the administration of NGCI church within the context of GCI ministry. When analyzed for the interrelationship within the various levels of responsibility, it was observed that each and every pastor and elder directly reported to the lead pastor who in turn reported to the senior pastor. This structure demonstrated a system where the position of the lead pastor ran almost all the church departments. Under such a system, the lead pastor is required to directly supervise and guide each department and that all the lower pastors seek his guidance. The arrangement was likely to lead to heavy work load, burnout, lack of rest and recreational time, lack of family time, and probably stress to the holder of the office which was always engaged. The MOS system also provided teamwork challenges among the elders and pastors. It was not clear how the elders and the other pastors were supposed to work together as a leadership team. In as much as each elder had a portfolio to oversee, the system did not allow any two or several elders and pastors to brainstorm over issues of group responsibility. Instead, it dictates that each elder and pastor directly reports his portfolio to the lead pastor. The role of the deacons was completely overshadowed and reduced to just a title in the chart. The interaction between the offices of the elder, pastor and the deacon was not clear in terms of seniority and responsibility.

The system in the organizational chart also presented succession planning challenges. In the event the lead pastor was unwell or proceeded for leave, or resigned
abruptly, it was not clear who would take up his position and responsibility. This had implications in that only the senior pastor could act on his behalf until such a position was eventually filled. Filling the position could be a lengthy process because no other position in the chart provided capacity to take up a wider portfolio than the present. It was also not certain that the leader who joined at the entry level would rise through the ranks to someday become the lead or senior pastor. The chart does not demonstrate how the branch pastors interact with the head office structure and as such the branches can be seen as autonomous units which could make decisions on their own, with minimal influence of the head office.

**The Strategic Plan (2016-2020)**

The plan has nine objectives conceptualized under six goals, namely; growth in church attendance, discipleship, rapid church planting, social outreach, governance and management systems, and resource mobilization and capacity development. Each of the objectives has outputs indicator to track progress and the responsibility of transforming the output indicators and targets is left in the hands of individuals as opposed to teams as demonstrated by the organizational chart. This has implications in that some of the indicators may be left unattended, misreported, or face delayed implementation among other challenges. The individuals may also lack the technical skills required to deliver the results all of which pose risks to the realization of the strategic plan targets.

**Monitoring of Church Performance**

Information was sought from the respondents on how the monitoring of church activities was conducted. In an open question, the respondents were required to provide information on how tracking of church activities was carried out to ensure that the intended results were
attained. It was reported that the church had a monitoring and evaluation mechanism in place within the strategic plan. Every leader gives a monthly report on their assigned areas to keep the strategic plan on course.

From the foregoing statistics, it is observed that the church had clearly defined leadership positions, capacity building programs, a strategic plan, and a performance monitoring tool in place. Existing challenges existing in the areas of appointment of leaders, defining leadership roles, conflict management and the organogram can have negative impact to an organization. in not having. Leadership cannot achieve its goals without having streamlined administrative structures as a management tool. Schein (2010) observed that as the number of people in an organization increases, it becomes increasingly difficult to coordinate their activities and recommended that one of the simplest and most universal mechanisms that all groups, organizations, and societies must do to deal with this problem is to create additional layers in the hierarchy so that the span of control of any given leader remains reasonable.

Approaches Adopted by the Church for Numerical Growth

The third objective was to determine the effect of the numerical growth approaches adopted by the church. To achieve this, information on the church congregational statistics for the past couple of years was sought and analyzed for trends. A set of statements on some approaches speculated to have been adopted by the church was also presented to the respondents in order to probe if they were being adopted. The respondents were further required, in an open-ended question, to state any other approaches the church used in addition to the list provided.
The statistical data available from the church records captured the yearly average membership for the church for the past eight years as summarized in Figure 4.3.

Figure 4.3. *Church membership trend over the past eight years.*
Source: Data from NGCI church records, 2018

Data in Figure 4.3 show an upward trend in church membership from 834 in 2010 to 1654 in 2018. Membership as at the time of the study comprised of 636 men and 1018 women. With women membership almost double that of men, this further makes a case for the church to ensure equitable gender representation leadership positions.

The key informants reported that one was required to attend a two months’ membership class in order to be enrolled as a member. The class is offered in eight sessions held on Sundays over the two-month period. They further explained that the church employed the growth center model to realize the numbers. According to church records, there were 43 growth centers at the time of the study. The general church attendance on the other hand outstripped church membership. The average attendance in
2018 was approximately 3000 people. The strategic plan 2016-2020 targeted a general attendance of 5000 people by the year 2020.

A set of statements on the approaches speculated to have been adopted by the church was presented to the respondents in form of a Likert scale. The respondents were required to tick off the extent to which they agreed or disagreed with the statements. The results were as summarized in Table 4.10 appearing on Appendix I.

Findings in Table 4.10 show that inviting a friend to church was a key strategy adopted by the church for numerical growth as confirmed by all the respondents who strongly agreed. “Inviting a friend” is a common social practice and a biblical principle as well, which the church has adopted. We find a case in the Bible where Philip found his brother Nathanael and told him, “We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph.” “Nazareth! Can anything good come from there?” Nathanael asked. “Come and see,” said Philip” John 1:45-50 (NIV). Nathaniel then became a disciple, increasing the number of those who followed Jesus.

It was also found out that the church advertised its services through the media platforms as confirmed by 36% of the respondents who agreed and a further 43% who strongly agreed. However, 21% of the respondents disagreed suggesting that the strategy may not have been getting to all people. New programs like fellowships, couples’ meetings, and Bible study groups among others were started in the church once in a while as another strategy as confirmed by 39% of the respondents who agreed and a further
43% who strongly agreed. The church also welcomes visitors with tokens of as confirmed by 39% of the respondents who agreed and a further 43% who strongly agreed.

Descriptive statistics were used to rank the responses in order to determine the strategies mostly employed by the church for numerical growth. The responses on the Likert scale were given values as follows: Strongly Disagree = 1, Disagree = 2, Agree = 3, and Strongly Agree = 4. The results were as shown in Table 4.1.

Table 4.1. Ranking of the strategies mostly employed for numerical growth

<table>
<thead>
<tr>
<th>Strategies mostly employed for numerical growth</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inviting a friend to church</td>
<td>4.00</td>
</tr>
<tr>
<td>Special evangelistic events</td>
<td>3.93</td>
</tr>
<tr>
<td>Focus on children’s ministries</td>
<td>3.85</td>
</tr>
<tr>
<td>Providing opportunities for new people to serve</td>
<td>3.57</td>
</tr>
<tr>
<td>Follow up with visitors to ensure that they come to church again and again</td>
<td>3.43</td>
</tr>
<tr>
<td>Starting New programs</td>
<td>3.38</td>
</tr>
<tr>
<td>Pastoral visitation of members in their homes.</td>
<td>3.36</td>
</tr>
<tr>
<td>Welcoming visitors with tokens of appreciation</td>
<td>3.29</td>
</tr>
<tr>
<td>Advertising worship services and location</td>
<td>3.21</td>
</tr>
<tr>
<td>Offering pastoral care to the community</td>
<td>3.21</td>
</tr>
<tr>
<td>Specially tailored programs for the unreached people</td>
<td>3.21</td>
</tr>
</tbody>
</table>

According to Table 4.11, strategies mostly employed for numerical growth included; inviting a friend to church, special evangelistic events, focus on children’s ministries and providing opportunities for new people to serve. These strategies had their means rounding off to 4 translating to “strongly agree” on the Likert scale. At a lesser
frequency, the following strategies were adopted; follow up with visitors to ensure that they come to church again and again, starting new programs every once in a while, pastoral visitation of members in their homes, welcoming visitors with tokens of appreciation, advertising worship services and location, offering pastoral care to the community and specially tailored programs for the unreached people. These strategies had their means rounding off to 3 which translates to “agree” on the Likert scale.

The respondents were required to state other strategies that their church employed for numerical growth besides those outlined in the Likert scale. The additional strategies included, rapid church planting in all 47 counties, home growth centres, house to house evangelism, open air evangelism, friendship evangelism, discipleship, watching popular events like world cup on church big screen, weddings, dedications and burials.

Findings drawn from the statistical analysis and the strategies employed suggest that strategies for numerical growth were effective. The positive results agree with what Mathenge (2015) found in his studies that the temporal matters of the church called for consideration of a business approach. This is because in its stewardship capacity of ensuring that all its resources are used effectively, the Church has to address the multitude of ethical dilemmas, which fall on the temporal matters, he noted. With the continued use of the business approaches, it is therefore likely the church will achieve its strategic plan projection of an average church attendance of 5000 people by the year 2020.

Approaches Adopted by the Church for Spiritual Growth

The fourth objective was to determine the effect of approaches adopted by the church for spiritual growth. To achieve this, information on the weekly fellowship
statistics for the past couple of years was sought and analyzed for trends. A set of statements on the approaches speculated to have been adopted by the church was also presented to the respondents in form of a Likert scale. The respondents were required to tick off the extent to which they agreed or disagreed with the statements, the results were as summarized in Figures 4.4 and 4.5.

![Figure 4.4: Approaches adopted by the church for spiritual growth](image)

**Figure 4.4. Approaches adopted by the church for spiritual growth**

Findings in Figure 4.4 show the respondents were unanimous (100%) that the church emphasized on members reading the Bible daily. The church had a recommended daily Bible study guide for the members as confirmed by 7% of the respondents who agreed and a further 93% who strongly agreed. Additionally, the church organized regular meetings for Bible teachings and fellowship as confirmed by 21% of the respondents who agree and 79% who strongly agreed.
Figure 4.5. *Further approaches adopted by the church for spiritual growth*

Findings in Figure 4.5 show that there was indifference with regard to daily prayer guide where 21% of the respondents agreed and 36% strongly agreed that their church had a recommended daily prayer guide for members while 29% of the respondents disagreed and 14% strongly disagreed. In addition, the church had regular worship, communion and prayer services coupled with small groups and ministry opportunities for members to serve as confirmed by 21% of the respondents who agreed and 79% who strongly agreed.

Statistical data available from the church records captured the weekly prayer fellowship attendance for the past three years from January 2016 to June 2018. The trend analysis is summarized in Figure 4.6.
Figure 4.6. Weekly prayer fellowship attendance trend for the past three years

Data in Figure 4.6 shows that the attendance was volatile month to month and kept going up and down month by month over the three-year period. From the scatter graph, the highest attendance recorded was 144 members while the lowest was 61 members. The overall growth trend over the period depicted a declining growth as demonstrated by the negatively sloping trend line. This was further confirmed by the trend line equation which demonstrates that the slope of the trend line was \(-0.0275X\). The figures therefore suggested that going into the future, the numbers would continue declining unless mitigation measures were put in place.

The respondents were required to state other strategies that their church employed for spiritual growth besides those outlined in the Likert scale. From their responses, the strategies included home growth centres or cell groups, prayer groups and Bible study groups.

Findings drawn from the statistical analysis of the strategies employed suggest that the approaches were either not effective or there were other underlying factors that
were responsible for the negative trends. Unlike strategies used in secular organizations, spiritual aspects of the church are governed by spiritual principles which must be followed to deliver results. Smith (1984) clarifies that principles are absolute; standing for what they should be everywhere at all times, while strategy on the other hand is a means to an end; methods which can be altered or set aside as situations demand. This study therefore views the declining trend in the weekly prayer attendance in the church as attributable to inadequate application of the right spiritual principles. As Boggs & Fields (2010) affirmed in their study, unlike profit organizations, the goal of the church is to win souls for the kingdom and increase its membership numbers without necessarily focusing on financial or material gain. This could explain reason the mainly secular, market-oriented approaches had not yielded spiritual growth at NGCI. This matter should therefore concern the church leadership who should investigate the factors responsible and consequently design interventions.

Chapter Summary

Data has been presented, interpreted and discussed with regard to the characteristics of the leaders serving at the Church, the administrative structure of the Church, and the effect of approaches adopted by the leadership for numerical and spiritual growth. A summary of the findings, conclusions, recommendations and suggestions for further research are presented in chapter five.
CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSIONS, RECOMMENDATIONS AND AREAS FOR FURTHER RESEARCH

Introduction

This chapter deals with the summary of findings and the conclusions drawn. Recommendations are made and areas for further research suggested.

Summary of Findings

The Impact of Leadership Characteristics on Church Growth

The first objective of the study was to determine the effect of leaders’ characteristics on NGCI Church growth. It was established that all or nearly all the leadership positions at the church were held by men. The greatest proportion of the leaders were between 41 and 50 years of age. Only 13.3% were less than 40 years of age. The majority of the leaders were married. The leadership in the church enjoyed a wide pool of educated people, most of whom held post graduate education. At least 26.7% held graduate level while 46.7% held post graduate education. More than half of the leaders however had no college training in Christian ministry, an issue that the church needed to address. Most of the leaders had served for more than seven years. Succession planning had not been mainstreamed within the church and as such, the founding leaders continued serving for long durations of time without a clear plan of handing over to younger generation of leaders.

Alignment in the Administrative Structure

The second objective of the study was to determine the impact of the administrative structure as a leadership tool, on the church growth. There were 12 branches administered from the head office and an organizational structure for ministry is
embedded in the GCI constitution. The head office supported branch churches in missions and in recruiting the local pastors. The financing of other branch level activities was mobilized from the respective branch. Branch pastors provided a monthly return as a requirement. There were 16 full time and three part time paid leadership staff as at the time of the study. The church property and resources within the branch network as well as discipline among the pastors and church leaders were managed as stipulated by the GCI constitution. The key leadership positions at the church included the Senior pastor (The General Overseer), The Lead pastor (Deputy General Overseer), Pastors, Elder, Deacon, Ministry leaders, Growth center pastors and County leaders.

The Administrative Organizational Structure depicted that three distinct units were present including a school, a catering unit, and the church. It was not clear how the three units were administratively interlinked since each unit had its own separate board, management team and staff. In the church unit, there was duplication in the procurement and Human Resource functions while the media and communications function had no immediate supervisor.

The Ministry Organizational Structure on the other hand depicted that all lower pastors and elders reported to the lead pastor who in turn reported to the senior pastor. This demonstrated a structure which could not support group responsibility and teamwork. The role of the deacons was completely overshadowed and reduced to just a title. The interaction between the elder, pastor and the deacon was not clear in terms of seniority and responsibility.
The effect Approaches for Numerical Growth

The third objective was to determine the effect of numerical growth approaches adopted by the church. An upward trend in church membership was observed; from 834 members in 2010 to 1654 members in 2018. There average church attendance in 2018 was approximately 3000 people and the strategic plan targeted a general attendance of 5000 people by the year 2020. The church mainly employed the growth center model and members regularly invited people to church to realize large numbers. There were 43 growth centers as at the time of the study.

Other strategies employed for numerical growth included; special evangelistic events, focus on children’s ministries and providing opportunities for new people to serve. At a lesser frequency, the church followed up with visitors to ensure that they come to church again and again, started new church programs, made pastoral visitations members’ homes, welcomed visitors with tokens of appreciation, advertised worship services and location, offered pastoral care to the community and specially tailored programs to the unreached people. Other strategies included church planting in the counties, discipleship, house to house evangelism, open air evangelism, weddings, dedications and burial services.

Declining Trend in Spiritual Growth

The fourth objective was to determine the effect of approaches adopted by the church for spiritual growth. It was established that the church emphasized on members reading the Bible daily. The church has a recommended daily Bible study guide for the members, and held regular meetings for Bible teachings, fellowship, worship, communion and prayer and opening ministry opportunities for members to serve. Other
strategies included home growth centres, prayer groups and Bible study groups. The statistical data however showed that the attendance for weekly prayer meeting, a key indicator of spiritual growth, was volatile month by month over the three-year period between January 2016 and June 2018. The overall trend over the period depicted a declining growth.

Conclusions

The leadership team at NGCI had the experience in both spiritual and secular leadership with a higher proportion of the leaders being drawn from the secular leadership experience. The administrative structure presented succession planning challenges. In the event the lead pastor was unavailable, it was not clear who would take up his position and responsibility. It was also not clear how a new leader would rise up from the entry level through the ranks to someday become the lead or senior pastor. The chart did not demonstrate how the branch pastors interacted with the head office structure and as such the branches were seen as autonomous units, making own decisions with minimal influence from the head office. Monitoring of church activities was executed through a strategic plan which had a monitoring and evaluation mechanism. Leaders were required to provide monthly reports on their assigned areas in order to keep the strategic plan on course.

Most strategies employed for numerical growth were effective and should be encouraged over the strategic plan period in order to realise the projected church attendance. Strategies employed for spiritual growth were either ineffective or there were other underlying factors that were responsible for the negative trends.
Recommendations

Based on the findings of the study a number of recommendations are made. First, to address the skill gap in Christian ministry training among church leaders, the church administration should ensure that all the existing and newly recruited leaders are taken through the capacity building program before taking up assigned roles. The gender and age imbalance identified in the study should be addressed by nominating and placing more female members and younger persons into positions of leadership in the church.

Secondly, operational and succession planning challenges presented in the administrative and ministry organizational structures the study established, can be addressed through review and restructuring. The process should ensure that church projects including the school and the catering unit are linked and aligned to the main administrative reporting structure. Position and role clarity for office holders, accommodation of teamwork, collective responsibility and accountability among the leadership should be instituted within both administrative and organizational structures. The administration should institute a formal succession planning initiative to integrate upcoming generation into the leadership for posterity.

Thirdly, in order to realize the church 2020 strategic plan numerical targets, the leadership is encouraged to pursue growth strategies that were found to be popular and especially the growth centers strategy, inviting a friend to church, the rapid church planting strategy, organizing special evangelistic events, focusing on children’s ministries, and providing opportunities for people to serve.
Areas for Further Research

Based on the study findings, areas for further research are suggested. First, leaders who are not well skilled in spiritual leadership will contribute to poor church spiritual growth as this study established. Training cannot however be the only factor responsible for enhancing spiritual growth. A determination of other underlying factors responsible for the declining trends in the church spiritual life and especially on the corporate discipline of prayer should be therefore carried out.

Secondly, commitment to prayer is just one of the parameters that gauge spiritual devotion and therefore maturity of believers, according to Acts 2:42. An investigation to establish trends in other scriptural indicators of spiritual growth in the church would provide an all-round picture of the prevailing spiritual status in the church, which will help leadership to better address the aspect of church spiritual growth.

Thirdly, this study has recommended a balanced application of both secular and spiritual strategies by leaders to achieve sustainable church growth. However, given that spiritual principles are timeless (Finnis, 1997) while secular approaches tend to be temporal (Zaki, 2016), there is still need for further research to determine the best leadership required to achieve operational balance of the two approaches in church context.
REFERENCES


APPENDICES

APPENDIX I: NGCI APPROACHES FOR NUMERICAL GROWTH

Table 4.11. Approaches adopted by the church for numerical growth

<table>
<thead>
<tr>
<th>Approaches for numerical growth</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>My local church emphasizes on inviting a friend to church</td>
<td>100%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>My local church advertises our services</td>
<td>43%</td>
<td>36%</td>
<td>21%</td>
<td>0%</td>
</tr>
<tr>
<td>New programs are started in our church (e.g. Fellowships, couples’ meetings, Bible study groups etc)</td>
<td>54%</td>
<td>39%</td>
<td>0%</td>
<td>7%</td>
</tr>
<tr>
<td>Our church welcomes visitors with tokens of appreciation</td>
<td>50%</td>
<td>36%</td>
<td>7%</td>
<td>7%</td>
</tr>
<tr>
<td>Follow up is made with visitors to ensure that they come to our church again and again</td>
<td>50%</td>
<td>43%</td>
<td>7%</td>
<td>0%</td>
</tr>
<tr>
<td>Pastoral visitation of members in their homes.</td>
<td>43%</td>
<td>50%</td>
<td>7%</td>
<td>0%</td>
</tr>
<tr>
<td>Our church has a focus on children’s ministries</td>
<td>85%</td>
<td>15%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>Our church offers pastoral care to the community</td>
<td>21%</td>
<td>79%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td></td>
<td>57%</td>
<td>43%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>-----------------------------------------------------------------</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
<td>-----</td>
</tr>
<tr>
<td>Provide opportunities for new people to serve</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plan for special evangelistic events.</td>
<td>93%</td>
<td>7%</td>
<td>0%</td>
<td>0%</td>
</tr>
<tr>
<td>our church has tailored programs for the unreached</td>
<td>29%</td>
<td>64%</td>
<td>7%</td>
<td>0%</td>
</tr>
</tbody>
</table>
You have been selected as one of the respondents to participate in a study to assess the leadership approaches employed at the Nairobi Gospel Centres International Church and their impact on church growth. The study is towards a post-graduate degree in leadership (Christian Ministry) at the Pan Africa Christian University. The information you provide will strictly be confidential and will only be used for the purpose of this study. Your participation is completely on voluntary basis, and you are not required to indicate your name or any information you feel could positively identify you. You have the right to decline to participate, or to skip any question that you do not want to answer. There is no right or wrong answer.

Section 1: Leaders’ Characteristics

This section is about you and your leadership. Please answer all questions accurately.

1. Please tick off your gender
   [ ] Male
   [ ] Female

2. Please tick off your age bracket
   [ ] Less than 20
   [ ] 21 – 30
   [ ] 31 – 40
   [ ] 41 – 50
   [ ] 51 & above

3. Please tick off your marital status
   [ ] Single
   [ ] Married
   [ ] Separated
   [ ] Divorced
   [ ] Widowed

4. Please tick off your educational level
   [ ] Primary School
   [ ] Secondary School
   [ ] Diploma
   [ ] Bachelor’s Degree
   [ ] Post Graduate Diploma
   [ ] Master’s Degree
   [ ] Doctorate

Specify your area of training concentration

5. Please tick off your Christian ministry training status
   [ ] None
   [ ] Certificate
   [ ] Diploma
   [ ] Bachelor’s Degree
   [ ] Post Graduate Diploma
   [ ] Master’s Degree
   [ ] Doctorate

6. For how long have you held a leadership position at NCGI
   [ ] Less than 1 year
   [ ] over 1 year but less than 3 years
   [ ] over 3 years but less than 5 years
   [ ] over 5 year but less than 7 years
   [ ] 7 years & above
7. Please state your current position at NCGI

________________________________________________________________________

8. Please state other leadership positions you have previously held at NCGI

________________________________________________________________________

9. Please state other leadership positions you have previously held outside NCGI

________________________________________________________________________

Section 2: Administrative Structure

10. What are the key leadership positions at your church branch?

________________________________________________________________________

________________________________________________________________________

11. Who appoints leaders at your church?
   [ ] referred from GCI head office  [ ] elected by the local church leaders
   [ ] elected by the congregation

12. Are there some criteria for the selection, vetting, appointment and ordination of the leaders both at national and branch level?
   [ ] Yes  [ ] No

   Explain___________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________

13. Is there a capacity building package for ministry offered by the church? If so, have you personally gone through it?
   [ ] Yes  [ ] No

   Explain___________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________

14. Did you receive any form of training prior to your deployment in your current leadership role?
   [ ] Yes  [ ] No

   Explain___________________________________________________________
   ___________________________________________________________________
   ___________________________________________________________________

15. Please describe the principal leader of your congregation
[ ] Full time leader, without other employment
[ ] Full time leader, with other employment
[ ] Part time leader, without other employment
[ ] Part time leader, with other employment

16. How has the church dealt with disagreements or conflicts arising from the congregation? Is there an established mechanism to resolve disputes in the church?

[ ] Yes [ ] No

17. If your congregation experienced conflict, did any of the following occur?

Some members left the congregation [ ] Yes [ ] No
The congregation split into two [ ] Yes [ ] No
A leader resigned or was fired [ ] Yes [ ] No
Members withheld contributions to church [ ] Yes [ ] No

18. How do you track progress of the corporate church activities to ensure that you attain intended results?

Section 3: Numerical Growth Strategies

This section is about the strategies employed to drive church numerical growth. The following are some statements on common strategies adopted by churches. Please tick either agree or disagree as is applicable with your church.

<table>
<thead>
<tr>
<th>Statement on numerical growth</th>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. My local church emphasizes on “inviting a friend to church”</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. My local church advertises services and location (through phone, letters, TV ads, signs, banners, YouTube, Facebook etc.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>iii. New programs are started in our church every once in a while, (e.g. Fellowships, couples’ meetings, Bible study groups etc.)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
iv. Our church welcomes visitors with welcome packets and tokens of appreciation

v. Follow up is made with visitors to ensure that they come to our church again and again

vi. Our church conducts pastoral visitation of members in their homes.

vii. Our church has a focus on children’s ministries

iii. Our church offers pastoral care to the community

ix. Our church provides opportunities for new members to serve

x. There are scheduled evangelistic events in the church yearly calendar

xi. Our church has tailored programs for the unreached people

xii. State any other strategy(ies) your church uses to achieve numerical growth

<table>
<thead>
<tr>
<th>Statement on spiritual growth</th>
<th>Strongly disagree</th>
<th>Disagree</th>
<th>Agree</th>
<th>Strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>i. Our church emphasizes on members reading the Bible daily</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ii. Our church has a recommended daily Bible study guide for the members</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Section 4: Spiritual Growth Strategies

This section is about the strategies employed to drive spiritual growth in the church. The following are some statements on common strategies adopted by churches. Please tick either agree or disagree as is applicable with your church.
<table>
<thead>
<tr>
<th>iii.</th>
<th>Our church offers regular meetings for Bible teachings</th>
</tr>
</thead>
<tbody>
<tr>
<td>iv.</td>
<td>Our church offers regular meetings for Bible fellowship</td>
</tr>
<tr>
<td>v.</td>
<td>Our church has a recommended daily devotional prayer guide for the members</td>
</tr>
<tr>
<td>vi.</td>
<td>Our church offers regular meetings for worship, communion and prayer</td>
</tr>
<tr>
<td>vii.</td>
<td>Our church offers small groups and ministry opportunities for members to serve</td>
</tr>
<tr>
<td>viii</td>
<td>State any other strategy(ies) your church uses to achieve spiritual growth among its membership.</td>
</tr>
</tbody>
</table>

Section 5. Concluding Remarks

What other personal suggestions would you make to enhance growth at NGCI?

_____________________________________________________________________
_____________________________________________________________________
APPENDIX III: INTERVIEW GUIDE

Part 1: Key Informant’s Background

1. Respondent name ______________________(optional)

2. Respondent current title at the church______________________________________

3. Respondent background with regards to the church ___________________________

4. Years of service in the church_____________________________________________

5. Positions held to date, for how long and the responsibilities under each position held________________________

Part 2: Administrative Structure of NGCI

*Head Office and Branch Churches*

6. Is there a church constitution? ___________________________________________

7. How many affiliations? ___________________________________________________

8. Probe for existence of a vision and mission statement________________________

9. How does the church go about its plans? Yearly goals? Strategic plans? How long?
   _________________________________________________________________________

10. How do you track progress of the corporate church goals to ensure that you attain intended results? ___________________________________________________________

11. Probe for the existence of a reporting structure______________________________

12. How many branches currently?
   _________________________________________________________________________

13. What period has it taken for establishment of the said branches?
   _________________________________________________________________________

14. How are the branches administered from the head office?
   _________________________________________________________________________
15. What Support is provided by the head office to the local churches?

_____________________________________________________________________

16. Is there a centralized program on the mode of worship or order of services / sermons in the branch network or are branches autonomous?

_____________________________________________________________________

17. Are local pastors required to submit any reports or returns to the head office? ______

If yes, what is the reporting cycle and what information is supposed to be submitted?

_____________________________________________________________________

18. Probe for existence and regularity of national conferences / assemblies and the matters they address.

_____________________________________________________________________

19. Probe for existence and regularity of regional conferences / assemblies and the matters they address.

_____________________________________________________________________

Staffing & Church Resources

20. How many paid staff positions do you have in your congregation? (Count only full- and part-time leadership staff, not support or maintenance staff. Count all positions whether currently filled or not).

a). Total full-time positions______________________________________________

b). Total part-time positions ____________________________________________

21. How is the Church property and resources managed across the network?

_____________________________________________________________________

Discipline Management

22. How is the aspect of discipline managed among pastors and church leaders?

_____________________________________________________________________

80
Part 3: Characteristics of Church Leadership at NGCI

23. What are the key leadership positions in the church? ____________________________________________________________

24. Who appoints the leaders at the national level? _______________________________________________________________

25. Who appoints the leaders at the local church level? _______________________________________________________________

26. Are there some criteria for the selection, vetting, appointment and ordination of the leaders at the national level? _______________________________________________________________
   Explain_____________________________________________________________________________________________

27. Are there some criteria for the selection, vetting, appointment and ordination of the leaders at the local church level? _______________________________________________________________
   Explain_____________________________________________________________________________________________

28. Is there a capacity building package for mentoring / training leaders prior to deployment? ____________________________
   Explain_____________________________________________________________________________________________

Part 4: Strategies for Numerical Growth

29. How is church membership determined? Is it just attendance or there is some register for tracking membership? _______________________________________________________________

30. What is the current membership? How has the trend been over the years and at what point in the church history did the positive trend start being recorded? What specific thing did the church do to experience growth? _______________________________________________________________

81
31. What methods does the church employ to increase the number of members?

Part 5: Strategies for Spiritual Growth

32. What methods does the church employ to ensure spiritual nourishment and growth of the members?

Part 6: Concluding Remarks

33. What is your congregation’s greatest strength?

34. What is the biggest challenge currently facing your congregation?

35. What are the future plans for GCI, in respect of growth?
APPENDIX IV: ADMINISTRATIVE ORGANIZATIONAL STRUCTURE (AOS)
APPENDIX V: MINISTRY ORGANIZATIONAL STRUCTURE (MOS)
31st May, 2018

P.O. Box 56875 - 00200
Nairobi, Kenya
Lumumba Drive, Roysambu
off Kamiti Rd, off Thika Rd
Tel: 0734 400594/0721 932050
Email: enquiries@pacuniversity.ac.ke
Website: www.pacuniversity.ac.ke

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

RE: DAVID M. NDONYE REG. NO (MA1 D/8389/9/16)

Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing a Master of Arts in Leadership.

He is at the final stage of the programme and he is preparing to collect data to enable him finalise on his thesis. The thesis title is ‘An Investigation of Leadership Approaches and their Impact on Church Growth: A Case Study of Nairobi Gospel Centres International Church’

We therefore kindly request that you allow him conduct research at your organization.

Warm Regards,

[Signature]

Dr. Lilian Vikuru
Registrar Academics

PAN AFRICA CHRISTIAN UNIVERSITY
P.O. Box 58875, NAIROBI - 00203
TEL: 8561020 / 8561945 / 203145

31st May, 2018
APPENDIX VII: RESEARCH AUTHORIZATION – NACOSTI

NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Ref No: NACOSTI/P/18/88962/23223

Davies Mutuku Ndonye
Pan Africa Christian University
P.O Box 56875 – 00200
NAIROBI

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “An investigation of leadership approaches and their impact on church growth: A case study of Nairobi Gospel Centres International Church” I am pleased to inform you that you have been authorized to undertake research in Nairobi County for the period ending 22nd June, 2019.

You are advised to report to the County Commissioner and the County Director of Education, Nairobi County before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit a copy of the final research report to the Commission within one year of completion. The soft copy of the same should be submitted through the Online Research Information System.

DR. STEPHEN K. KIBIRU, PhD.
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County.

The County Director of Education
Nairobi County.
APPENDIX VIII: RESEARCH PERMIT – NACOSTI

THIS IS TO CERTIFY THAT:

MR. DAVIES MUTUKU NDONYE
of PAN AFRICA CHRISTIAN UNIVERSITY,
26482-100 NAIROBI, has been permitted
to conduct research in Nairobi County
on the topic: AN INVESTIGATION OF
LEADERSHIP APPROACHES AND THEIR
IMPACT ON CHURCH GROWTH: A CASE
STUDY OF NAIROBI GOSPEL CENTRES
INTERNATIONAL CHURCH
for the period ending:
22nd June, 2019

Applicant’s Signature

[Signature]

Director General
National Commission for Science,
Technology & Innovation

Permit No.: NACOSTI/P/18/88962/23223
Date of Issue: 4th July, 2018
Fee Received: Ksh 1000